

NAISHKARMYASIDDHI

By Suresvaracharya



Volume 4

Chapter 2 – Topicwise Index

S. No.	Title	Verse	Page No.
26.	The way to understand the Sruti text “tat tvam asi” [Verse 1]	Verse 1	509 – 528
27.	The opponent’s view that Brahman – Atman can be known through other sources as well, independently of Sruti [Verse 2 – 3]	Verse 2 – 3	529 – 541
28.	Refutation of the opponent’s view [Verse 4 – 5]	Verse 4 – 5	542 - 555
29.	From dispassion to the destruction of ignorance [Verse 6 – 10]	Verse 6 – 10	556 - 573
30.	The Self is different from the gross body [Verse 11 – 21]	Verse 11 – 21	574 - 621
31.	The self different from the subtle body [Verse 22 – 43]	Verse 22 – 27	622 - 677

INDEX

S. No.	Title	Page No.
I	Summary	509
II	Introduction	517
III	Chapter 2 : Topic 26 to 31	
1	Verse 1	521
2	Verse 2	537
3	Verse 3	545
4	Verse 4	550
5	Verse 5	555
6	Verse 6	564
7	Verse 7	567
8	Verse 8	573
9	Verse 9	577
10	Verse 10	581
11	Verse 11	582

S. No.	Title	Page No.
12	<u>Verse 12</u>	585
13	<u>Verse 13</u>	591
14	<u>Verse 14</u>	594
15	<u>Verse 15</u>	596
16	<u>Verse 16</u>	599
17	<u>Verse 17</u>	604
18	<u>Verse 18</u>	606
19	<u>Verse 19</u>	612
20	<u>Verse 20</u>	619
21	<u>Verse 21</u>	626
22	<u>Verse 22</u>	630
23	<u>Verse 23</u>	633
24	<u>Verse 24</u>	645
25	<u>Verse 25</u>	650
26	<u>Verse 26</u>	659
27	<u>Verse 27</u>	672

A decorative border made of black scrollwork and swirls, framing the central text. The border is composed of several symmetrical, flowing lines that create a rectangular frame with ornate corners and midpoints.

Summary

Topic 1 :

Atma – Anatma Viveka :

- Similarities between Body / Mind + World.

a) Drishyatvam :

- Object of experience, Jadam.

b) Bautikatvam :

- Product of 5 elements.

c) Sagunatvam :

- Both with 3 Gunas.
- Shabda, Sparsha, Rupa, Rasa, Gandha.
- Endowed by attributes.

d) Savikaratvam :

- Keep changing, modifying.

e) Agama Pahitvam Body / Mind / World :

- Arrives in waking + dream.
- Resolves in sleep.
- Therefore Body / Mind part of objective universe.

Jagrat	Sattva – Dominant
Svapna	Rajas – Dominant
Sushupti	Tamas – Dominant

- Body / Mind / Universe – Borrows sentiency.

Atma :

- Sentient, observer.
- Lends sentiency to Body / Mind / World.
- Converts inert Body / Mind / Universe into sentient.
- Anatma Vilakshanam.

a) Adrishyam :

- Never object of experience.
- Ever unexperienced, unobjectifiable subject.

b) Abautikam :

- Nonmaterial.

c) Agunam / Nirgunam :

- Free from attributes.

d) Nirvikaram :

- Changeless, Kutastam.

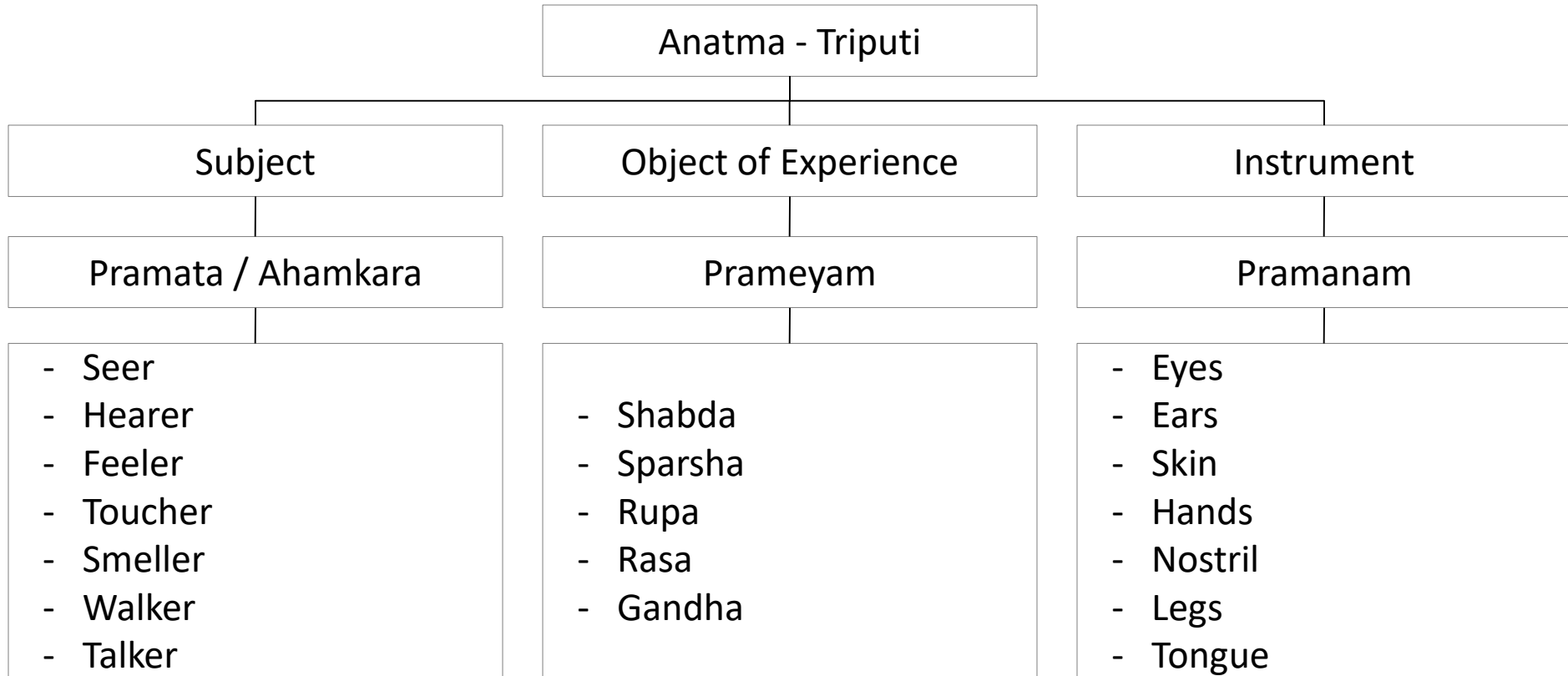
e) Anagama Pahitvam :

- Witness of all arrival + departures.
- Not subject to arrival / departure.

Topic 2 :

Anatma Mithyatvam :

- Lower order of existence, no independent existence.
- I lend existence to Atma.
- Aham Satyam, Jagan Mithya.



- During Sushupti Anatma resolved, Triputi resolved, Ahamkara resolved.
- Anatma exists always in the form of Triputi.
- Each one required to prove existence of other 2.

- Form / colour proved by eyes. Eyes can't be proved without form / colour.
- Pramanams existence depends on existence of Prameyam.
- World resolved in Sushupti, Pramata resolved.
- In meditation, if you remove thoughts, Pramata resolved. You doze off, if you don't have Aham Brahma Asmi Vritti.
- Pramatas existence depends on Pramanam + Prameyam, otherwise artificial blankness.
- Triputi mutually dependent.
- Borrows existence from Sakshi Atma which is outside Triputi.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमैद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised.
[Mantra 7]

- Turiya neither Vishwa / Teijasa / Pragya – Pramata.
- Turiya is Pramatra, Pramana, Prameya Vilakshanam.

Space, light and Consciousness :

- Medium in all transactions, not participant in any transaction (Consciousness in which all material transactions take place).

Taittiriya Upanishad :

- Brighu = Anna – Annadaha, Sharira – Shariri – Uses this principle of Atma being medium.

Brihadaranyaka Upanishad :

- Chapter 2 – Section 5 – Madhu Brahmana – Asangam, Avyavaharyam also uses this principle of Atma being medium.

2nd Argument :

- Matter can't exist separate from consciousness because,
 - a) Matter can't be identical with consciousness, being contradictory in nature.
 - b) Matter can't exist separate from consciousness. Being Jadam, can't say I am consciousness.
- Therefore matter has seeming existence which is lent by Atma.

3rd Argument :

- **Sruti Pramanat – Kaivalya Upanishad :**

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca ।
evam viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

- Negates matter.
- World not born, seems to be born.
- World only has seeming existence called Mithya.
- What is existent can't be negated, what is nonexistent need not be negated.
- Only seeming existence can be negated.

3rd Topic : Agyana – Samsara Karanam

- Ignorance of fact – I am of higher order of reality, and all my experienced world are of lower order of reality is cause of Bandah, Samsara.
- I am Asanga nonparticipatory Atma forgotten. I don't give reality to Anatma.
- Ignorance is cause of lending Reality – called Adhyasa, empowering the world to disturb me.
- I create dream (Tat Srishtva), I enter dream (Anupravishatu), lend reality and get disturbed.

4th Topic : Jnana Eva Moksha Karanam

- Jnanam is Moksha Karanam, Adhyasa Nivritti Karanam.
- Disempower world, continue dream and waking, drop reality attached, like TV serial.
- This is Jeevan Mukti.
- Waking world created by me with several Vasanas of different Jivas.
- This Jnanam and Mithyatva Nishchaya only permanent solution to Samsara.

5th Topic : Vedanta Mahavakya Eva Jnanam Karanam

- Jnanam only from Veda Vakyam and Guru Upadesha.

Katho Upanishad :

- Etat Srutva.
- All instruments deals with Anatma.
- Mahavakya alone deals with Atma.

Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

- I am non-participant medium, consciousness for all play to go on.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- Asi – most important. Differences superficial, seeming Anatma.
- Needs Vachyartha, Lakshyartha enquiry.
- Mithyatva Darshanam we have to get of the universe.
- Aham Brahma Asmi insufficient.
- In Satyatva Vada, law of Karma powerful, no Moksha. Binds Jiva and Ishvara.
- Bagawan free because of his knowledge - creation is Mithya.

Gita :

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।
तस्य कर्तारमपि मां विदुष्वकर्तारमव्ययम् ॥ ४.१३ ॥

The fourfold caste, has been created by Me, according to the differentiation of guna and karma; though I am the author thereof, know Me as non-doer and immutable.
[Chapter 4 – Verse 13]

- Mithyatva Jnanam alone liberates you.

A decorative border made of black scrollwork and swirls, framing the central text. The border is composed of several symmetrical, flowing lines that create a rectangular frame with ornate corners and midpoints.

Introduction

Chapter 2

Introduction :

Chapter 1 : Verse 7 & 8

ऐकात्म्याप्रतिपत्तिर्या स्वात्मानुभवसंश्रया ।
साऽविद्या संसृतेर्बीजं तन्नाशो मुक्तिरात्मनः ॥ ७ ॥

*aikātmāpratipattir yā svātmānubhava-saṁśrayā
sā 'vidyā saṁsṛter bijam tan-nāśo muktir ātmanah*

Avidya, which is non-apprehension of the oneness of the Self and which is located in the Self which is of the nature of knowledge, is the seed of bondage. Its destruction is the liberation of the Self. [Verse 7]

वेदावसानवाक्योत्थ-सम्यग्ज्ञानाशुशुक्षणिः ।
दन्दहीत्यात्मनो मोहं न कर्माप्रतिकूलतः ॥ ८ ॥

*vedāvasāna-vāk yottha-samyag-jñānāśuśukṣaṇiḥ
dandahīty ātmano moham na karmāpratikūlataḥ*

Since the means to the good of man remains to be stated, it is explained.[Introduction-Verse 8]
The fire of right knowledge, which arises from the sentences of the concluding portion of the Veda, destroys completely the ignorance about the Self, but not ritualistic action, because it is not opposed to ignorance. [Verse 8]

- Gives Vedanta Sara.

4 Principles :

I) Self ignorance is cause of Samsara.

- Established through 8 stages :



II) Atma Jnanam alone is Moksha Karanam – means of liberation.

III) Vedanta Mahavakya alone can generate, produce self knowledge.

IV) Laukika, Veidika Karmas can't give knowledge or Moksha.

- Karma can't give Moksha independently or by combining with Jnanam.
- Karma is important for preparing ground for Mahavakya to generate knowledge in the mind.
- Chapter – 1 dealt with Principle no. 4
- Chapter – 2 deals with principle no. 3.
- Mahavakyam alone can generate self knowledge.
- Mahavakya is Jivatma / Paramatma – equation.

Laukika Vakyam	Veda Vakyam
<ul style="list-style-type: none">- Science, history, newspaper.- Upajeevi Pramanam- Secondary- Carriers of knowledge gathered by Pratyaksha of reporter, scientist.- Not producer of knowledge- Can verify by Pratyaksha, visit.	<ul style="list-style-type: none">- Upajeevya Pramanam- Primary source, like sense organs – eyes.- Produces knowledge.- Not verifiable.- Knowledge not gained by Rishis in Meditation.- Upanishad – primary source.- Understanding alone gives final knowledge.- No other verification possible.- Understanding Mahavakyam well, is called Realisation.- Can't prove by alternative methods.- Veidika Shabda not carrier of knowledge but generator of knowledge like sense organs.

- Atma can't be proved or disproved by any other method.
- Mahavakya = Upajeevya Pramanam.

Technical Aspect :

- Understand clearly, otherwise eternal problem.
- Will say understood, not realised.
- No other realisation.
- Don't be permanent Sadhaka.
- Only clearly understanding, no meditation required, not Pramanam.

A decorative border made of black scrollwork and flourishes, framing the central text.

TOPIC 26 TO 31

Verse 1 to 30

Verse 1 – Introduction :

प्रत्यक्षादीनाम् अनेवंविषयत्वात् , तेषां स्वारम्भक-
विषयोपनिपातित्वात् , आत्मनश्च अशेष-प्रमेय-
वैलक्षण्यात्, सर्वानर्थैकहेतु-अज्ञानापनोदि-ज्ञानदि-
वाकरोदय-हेतुत्वं वस्तुमात्र-याथात्म्य-
प्रकाशन-पटीयसः तत्त्वमस्यादेः वचसः एव-इति
बह्विभिः उपपत्तिभिः प्रदर्शितम् । अतः तदर्थ-
अप्रतिपत्तौ यत्कारणं तदपनयनाय द्वितीयोऽध्यायः आरभ्यते ।

*pratyakṣādinām anevaṃviṣayatvāt teṣāṃ svārambhaka-
viṣayopanipātītīvād ātmanaś cāśeṣa-prameya-
vailakṣaṇyāt sarvānārthaika-hetv-ajñānāpanodi-jñāna-
divākarodaya-hetutvam vastu-mātra-yāthātmya-
prakāśana-paṭīyasas tat-tvam-asy-āder vacasa eveti
bahvibhir upapattibhiḥ pradarśitam. atas tad-arthā-
pratipattau yat-kāraṇam tad apanayanāya dvitīyo
'dhyāya ārabhyate*

Since the senses which give perceptual knowledge do not deal with this subject-matter, since their scope is restricted to the elements which have produced them, and since the Self is different from all objects of knowledge, it has been shown through many arguments that only sentences such as tat tvam asi, which are capable of revealing the real nature of the Self, cause the rise of the sun of knowledge destructive of ignorance, the sole cause of all evil. Hence Chapter II is begun for removing the cause of non-apprehension of the meaning of these texts. [Introduction : Chapter 2 – Verse 1]

a) Bahvibhir :

- Several.

b) Upapatibihi :

- Arguments.

c) Padarshitam :

- Already given, established, in 1st chapter.

d) Vachasa Eva Hetutvam Jnana Divakaram Hetu :

- Can alone generate.

e) Jnana Divakara – Udaya Surya :

- Sun of knowledge can arise in horizon of mind only from Tat Tvam Asi Vakyam.

f) Anartha Hethu Agyana Apanodhi :

- Tatvam Asi is the Sun of knowledge which destroys darkness in the form of self ignorance.
- What type of self ignorance?

g) Sarva Anartha Eka Hetuh :

- Which is cause of all human problems.
- How Agyanam is cause of all human problems?
- 1st Chapter – 8 steps...
- Ignorance not one of the causes of Samsara.
- **Ignorance is the only cause of Samsara.**
- Hence remove ignorance to solve all human problems.
- Hetuh = Self ignorance
- Sarva Anartha = All problems.

- Ignorance destroying knowledge rises out of Mahavakya Vichara only.

h) Tat Tvam Asi Vachasaha :

- Only statements revealing essential oneness of Jivatma and Paramatma.
- Mahavakya is capable of revealing real nature, ultimate truth.

i) Vastu Matra Yatatmaya Prakasha Patiyasaha :

- This Mahavakyam is like a powerful torchlight.
- If you switch on, it will illumine Atma which is the ultimate reality.
- Patiyas – Very capable, powerful.
- Patuhu – expert.
- Patiyan – Great expert.
- Patu, Patuyan, Patishtaha.
- This knowledge of Atma is given by Mahavakyam, can never be aquired through any alternative method, source, instrument.
- All other instruments do not deal with Atma.
- Pratyaksha Pramanam – 5 sense organs, capable of dealing with Anatma, observed world.
- They can never observe Atma, observer.
- Anumana, Upamana, Arthapatti, Anupalabdhi, Laukika Shabda can reveal only knowledge of Anatma.

- Meditation not included as a source of knowledge.
- Intuition not accepted as source of knowledge.

Example :

- Early morning dreamt, uncle coming.
- Evening he stands in front of the house without information.
- Intuition proved light.
- Question : All intuitions do not prove right, some true, some time.
- No proof in morning.
- Later proved by Pratyaksha.
- Intuition is doubtful source of knowledge.
- Requires another Pramanam to confirm, not source.

• **Definition of Pramanam = Asandigdha (doubtless) Jnana Janakam Pramanam.**

- Sandigdha (doubtful) Jnana Jnanakam not Pramanam.
- Knowledge comes in intuition, systematic, consistent Mahavakya educational program.
- Other instruments do not deal with this.
- Can't use other Pramanams to verify also.
- Understanding of Mahavakyam is final.
- Does not require any other proof at all.

Sureshvaracharya :

j) Pratyakshadinam Aneyam Vishayatvat :

- All other Pramanams like Pratyaksham, science, intuition, meditation are dealing with some other subject matter (Anatma).
- Mahavakyam alone deals with the spirit Atma.
- Why sense organs are dealing only with Anatma?
- Because they are born out of Anatma.

k) Tesham Svaramba Vishaya Upaya Niyapatvat :

Element	Produces Sense Organs	Perceives sense objects
<ul style="list-style-type: none">- Akasha- Vayu- Prithvi- Jalam- Agni	<ul style="list-style-type: none">- Ears- Skin- Nose- Tongue- Eyes	<ul style="list-style-type: none">- Sound- Touch- Smell- Taste- Form

- All sense organs perceive Anatma.
- Mind born out of Pancha Butas, Anatma.
- After Yogic meditation, mind experiences extraordinary Anatma.

l) Sva Aramba Vishayam :

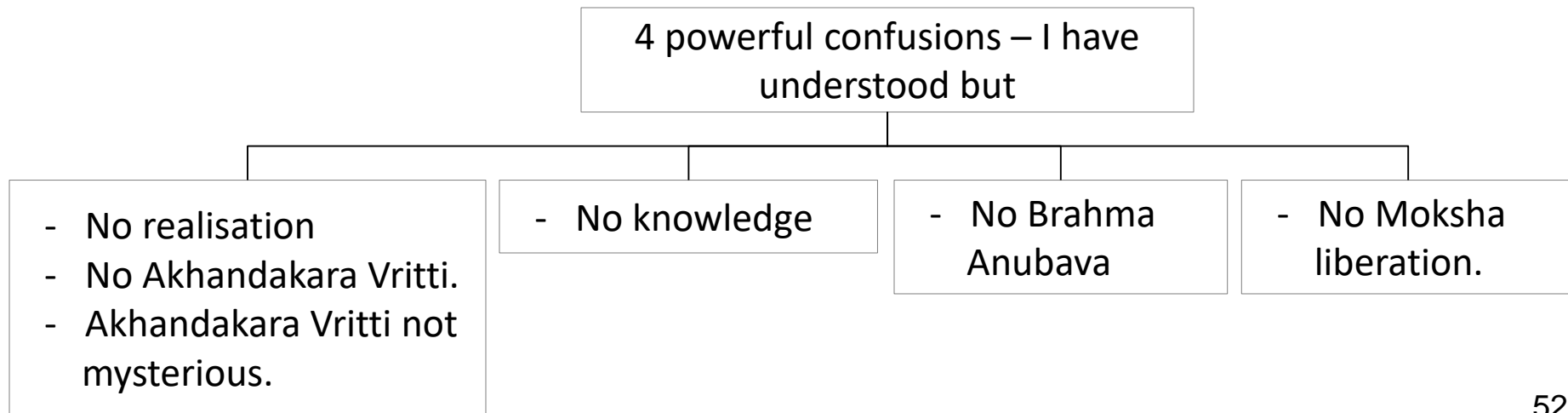
- Karana Pancha Butani, cause of sense organs, 5 elements.

m) Upa Nipaditvat :

- Revealers, illuminators.
- Sense Organs only revealers of causal elements.
- Anatma can't reveal Atma.
- Modern science conclusions based on Data gathered from sense organs dealing with Anatma.
- Sense organs data based conclusion dealing with Anatma.
- Can never know Atma, observer in every scientist.
- Everyone has to come to Mahavakya if they want Moksha.
- If you want Dharma, Artha, Kama you are in the wrong class.

n) Ataha Tad Artha Prati Pattou :

- Some understand Mahavakyam but don't claim I have knowledge.



- Removal of 4 fold confusions is called Pratibanda Nivritti.
- For clear understanding of Mahavakya and to be free from 4 fold confusions is aim of 2nd chapter.
- How to know whether I am Jnani or not?
- Understanding in Sanskrit called Jnanam.

Example :

- Neelgari express not blue mountain train.
- To remove obstacles for clear understanding is Mahavakya analysis in chapter 2.

o) Abanayanaya :

- To remove 4 fold confusions and give clear understanding.

p) Dvitiya Adyaya Arabyate :

- 2nd chapter begins.

q) Atmanaha Cha Asesha Prameya Vailakshanyam :

- Atma happens to be unlike other subject matter in the world.
- Atma is most unique in the world.
- Hence source is also unique.
- What is uniqueness of Atma?
- It is subject, everything else science, economics, dance, music, are objects.
- Asesha Prameya – only one.

- Vailakshanyam – different from other objective knowledge.
- Psychology – deals with mind, object of observation.
- Only one thing not object of observation, observer.
- Can't use conventional Pramanam.

r) Vachasa Eva Iti Pradarshitam :

- Mahavakya alone reveals Atma.

s) Bahuvibihi Upapattibihi Pradarshitam :

Conclusion :

- Mahavakyam is valid Pramanam for Atma the subject, just as eyes are for form and colour.
- Whether we like or not, valid Pramanam should generate knowledge.
- Can't depend on my likes and dislikes.
- In class, ears report speech of swami.
- Ears produce knowledge of sound.
- Individual likes and dislikes does not affect Pramanam generating knowledge, Prama or Prameyam.
- Nature of Mahavakyam is to generate knowledge of Atma.
- Nothing to do with your likes and dislikes.
- Dosha doesn't belong to Mahavakya – but to Srota, listener, Pramata.

- No Pramana, Prameya Dosha.
- Dosha is in Pramata listener. Don't change Pramanam and drop Mahavakya.

Solution :

- Correct dosha and come back to Mahavakya.
- Listen again.

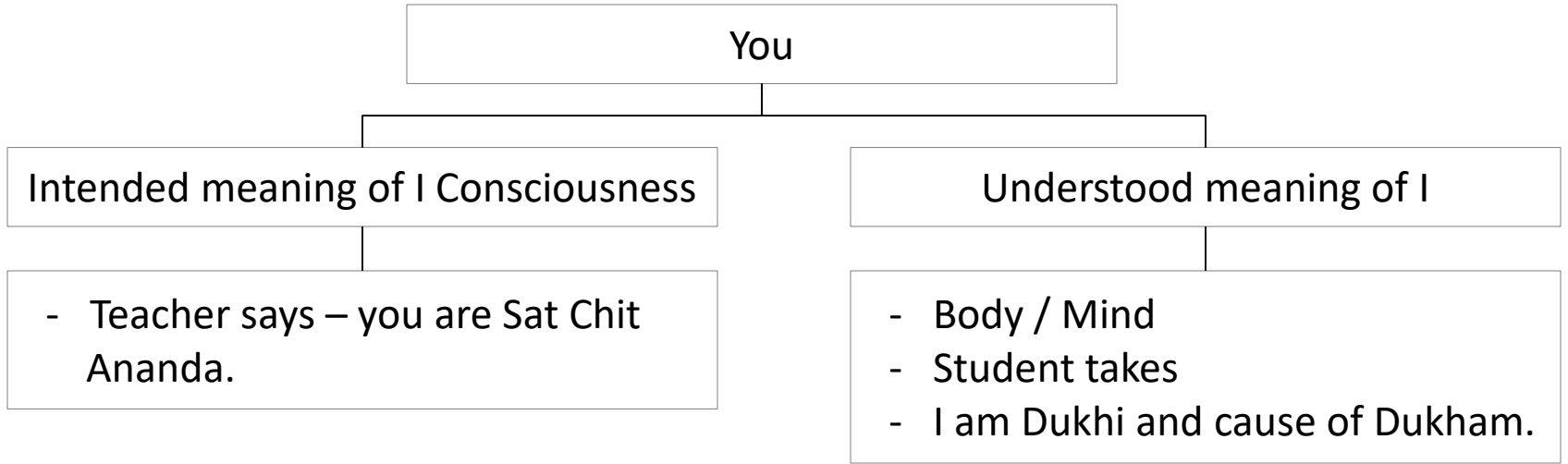
Gita :

प्राप्य पुण्यकृतां लोकान्
उषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे
योगभ्रष्टोऽभिजायते ॥ ६-४१ ॥

prāpya puṇyakṛtām lōkān
uṣitvā śāśvatīḥ samāḥ |
śucīnām śrīmatām gēhē
yōgabhraṣṭō'bhijāyatē ||6-41||

Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from yoga, is born again in the house of the pure and the wealthy. [Chapter 6 – Verse 41]

- Vakyam has to generate knowledge.
- Pramatra Dosha – many.
- Deficiency in listener.
- Communication problem in Tat Tvam Asi.
- You are free, secure, Ananda.



Sureshvaracharya :

- I am going to solve communication problem, blocks in Mahavakya functioning.

Verse 1 :

श्रावितो वेत्ति वाक्यार्थं न चेत् तत्त्वमसीत्यतः ।
 "त्वम्"-पदार्थानभिज्ञत्वाद् अतस्तत्-प्रक्रियोच्यते ॥ १ ॥

*śrāvito veti vākṣārthaṃ na cet tat-tvam-asity atah
 tvam-padārthānabhijñātvād atas tat-prakriyocyate*

If a person who hears texts such as “tat tvam asi” does not understand its sense, it is because of not knowing the meaning of the word “tvam” (you). So the way to understand it will be explained. [Chapter 2 – Verse 1]

a) Sravitaha :

- Student, who is exposed to Mahavakya.

b) Vakyardham Vetti :

- Clearly grasps meaning of Mahavakyam or Jivatma / Paramatma – Aikyam, from Tat Tvam Asi statement.
- Brahman, not mysterious experience but refers to consciousness which is experienced by me all the time.
- Brahman = Chaitanyam, sentiency, Unarvu, awareness, all the time we are sensing the sentiency.
- We have misunderstanding.
- We take sentiency to be a part, product, property of body.
- Mistake is rectified by Mahavakya.
- **Sentiency is not connected to body, mind, matter.**
- Sentiency is eternally there – called Brahman, body comes and goes in waking, dream, sleep.
- Have to understand fact about ever available Brahman, sentiency, awareness, consciousness principle.
- Fact = Sentiency is unconnected to body or mind.
- When body is there, it is there, when body is gone, it is there.
- That awareness is Brahman, Aham.
- That is Aham Brahma Asmi Jnanam.
- Brahman is Prati Bodha Veditam.
- No Mystic experience.

- Vethi – student understands.
- Suppose student says – I don't understand.
- Remember 5 principles of consciousness.

c) Na Chet :

- If student does not understand, I will try again to explain...
- It is simple, directly available fact, revealed by Vedanta.
- There can be only one reason.
- When teacher says you are that – Tat Tvam Asi.
- Teacher referring to intangible Unarvu, awareness, not flesh body, bone which are tangible.
- Sentiency, consciousness is an intangible faculty, formless.
- Student must travel along with teacher and convert “you into I”.
- You and I – not body / mind, worries, old age, husband, only pure awareness.
- Consciousness is intangible part.
- Then I can say – Aham Brahma Asmi.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

Problem :

- Student does not travel with teacher.
- I have knee pain...
- Aham Brahma Asmi not together with knee joint pain.
- There seems to be contradiction.
- Contradiction because of communication gap.
- Students think I have to realise, get into Mystic experience.

Concludes :

- Education over, have to experience Brahman in Dhyanam.
- Student needs to sort out communication gap and – relisten.
- Liberation is not from knee joint pain.
- Anatma level : Problems are there.

<ul style="list-style-type: none">• I am the Chaitanyam, that, the student is missing.

- Communication gap only obstacle for liberation.
- What causes communication gap?
- Listening properly completes Journey of spirituality.

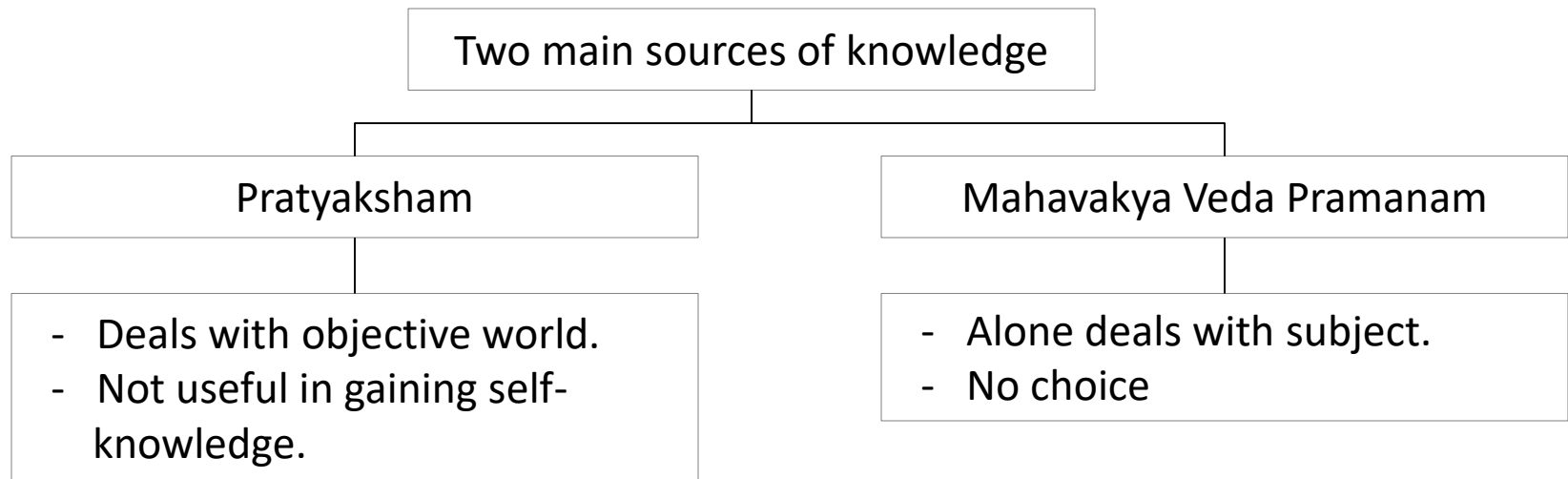
Revision :

- Self ignorance, cause of Samsara.
- Self knowledge alone is the solution for Samsara.

- Mahavakya alone is the meaning of gaining self knowledge.
- Karma can help us only in preparing the mind.

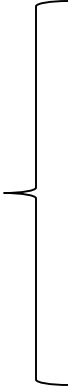

Sureshvaracharya :

- Tells Mahavakya alone is source of Atma Jnanam in Chapter 2.



Secondary sources of knowledge :

- Anumanam, Upamanam, which is used by modern science are dependent on Pratyaksha Pramanam.
- Therefore, they are also object centric.

World ↓ Anatma ↓ Object Atma		Knowledge of	Pramanam to use
		Colour	Eyes
		Sound	Ears
		Touch	Skin
		Smell	Nose
Atma		Taste	Tongue
		Subject	Mahavakyam

- We are not partial to Vedas or fanatics, we use discretion.

Verse 1 :

a) Sravatina Vakhyartha Vetti :

- Student who is made to listen Mahavakyam by teacher.
- No Shakti pada or Kundalini raising.
- Attend class.
- You are whole, free.
- Student should claim and accept I am free, whole, from Tat Tvam Asi.

b) Na Chet :

- If this doesn't happen due to Pratibandha – block in students mind.

c) Tvam Padartha Anabingyatvat :

- Incomplete understanding of the word “You” uttered by the teacher.

Example :

- Student seeing rat entering hole in the wall in the class, tail not entered.
- Teacher writes $E = MC^2$ and is asking “has equation entered your mind?”
- Student says – only tail remaining.
- Anabigyutvam – incomplete knowledge.

d) Tat Prakriya :

- Method of complete understanding of you.

e) Tvam Padartha Jnanam Uchyate :

- Tvam dealt in 2nd chapter to avoid future communication gap.

Verse 2 – Introduction :

योऽयं "अहं ब्रह्म" इति वाक्यार्थः, तत्प्रतिपत्तिः
वाक्यादेव इति । प्रत्यक्षादीनाम् अनेवंविषयत्वाद्
इत्यवादिषम् । तस्य विशुद्ध्यर्थम् अनैकान्तिकत्वं
पूर्वपक्षत्वेन उपस्थाप्यते ।

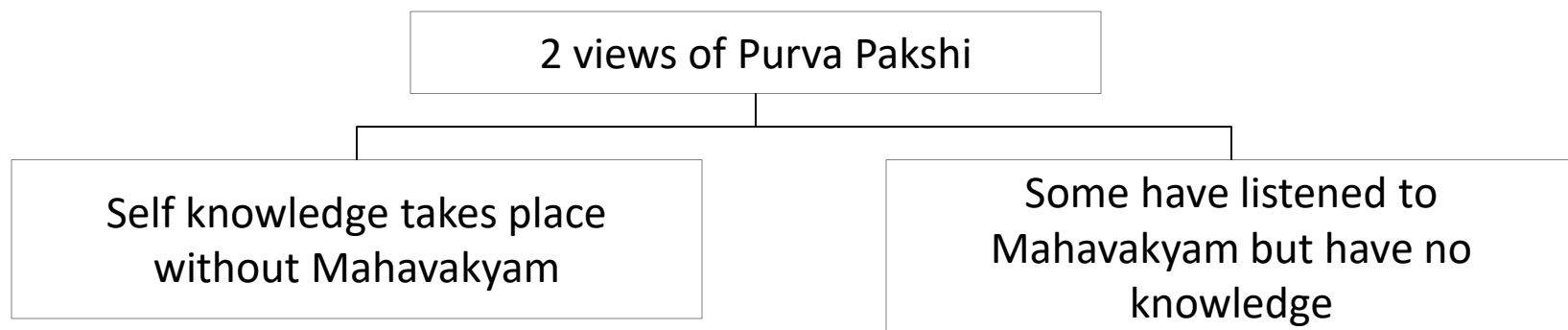
*yo 'yam ahaṁ brahmeti vākyaārthas tat-pratipattir
vākyaād eveti pratyakṣādinām anevaṁviṣayatvād
ity avādiṣaṁ tasya viśuddhy-artham anaikāntikatvaṁ
pūrva-pakṣatvenopasthāpyate*

It was stated that the sense conveyed by the sentence “I am Brahman” can be known only from that sentence, since perception, etc. Are not concerned with this subject matter. That this is not necessarily the case is sought to be shown by stating the view of the opponent for the purpose of clarifying (establishing) the position. [Chapter 2 – Verse 2 – Introduction]

- Analysis of “You”.

Purva Pakshi :

- You are assuming Mahavakyam only is valid, definite, source of knowledge.
- I am not convinced of that claim.



Anaikantikatva Dosha :

- Mahavakya not only, definite source of knowledge.
- 4 examples given.

a) Aham Brahmeti Vakyartaha :

- Meaning of Aham Brahma Asmi – I am ever free.

b) Tatu Pratipattihi – Vakyatha Eva :

- That knowledge of Aham Brahma Asmi can come only from Mahavakyam.

c) Iti Avadisham :

- This I have declared as introduction to Chapter 2.

d) Pratyakshadinam Aneka Vishayatvam :

- It begins with introduction to Chapter .
- This idea is not acceptable to many students.
- Mahavakya alone can give self knowledge.
- Quotes – Mirabhai, Buddha, Ramana, never had Guru, gained wisdom without Guru.
- Mahavakyam is one of the source, not the only source of knowledge.
- To clarify this idea, Purva Pakshi challenger introduced and negated.
- Our conclusion then is strongly reinforced.
- Anaikantikavam – uncertainty of this contention.

Contention :

- Mahavakyam is only source of knowledge and definite source of knowledge.

Verse 2 : Purva Pakshi - Sloka

कृत्स्नानात्मनिवृत्तौ च कश्चिदाप्नोति निर्वृतिम् ।
श्रुतवाक्यस्मृतेश्चान्यः स्मर्यते च वचोऽपरः ॥ २ ॥

kṛtsnānātma-nivṛttau ca kaścīd āpnoti nirvṛtim
śruta-vākya-smṛteś cānyaḥ smāryate ca vaco 'paraḥ

One attains liberation when the entire not-Self gets removed, another person by remembering the sentence heard by him, and someone else by being made to remember the sentence.
[Chapter 2 – Verse 2]

4 types of people :

I) Vakya Asravanam generating knowledge :

- Knowledge without getting Vakya Sravanam.

II) Vakya Sravanam :

- Listens to Mahavakyam producing knowledge.

III) Vakya Smaranam producing knowledge

- Tubelight.
- Listen – today.
- Knowledge – after one week.

IV) Vakya Smaaranam producing knowledge.

- Because of repeated teaching by teacher, Mahavakyam is reminded again + again.

Examples :

I) Vakya Asravanat Jnanam :

- Prajapati – Virat Devata.

Brihadaranyaka Upanishad : 1st Chapter – 4th Section – Purusha Vidha Brahmanam.

आत्मैवेदमग्र आसीत्पुरुषविधः, सोऽनुवीक्ष्य
नान्यदात्मनोऽपश्यत्, सोऽहमस्मीत्यग्रे व्याहरत्,
ततोऽहं नामाभवत्; तस्मादप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र
उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति;
स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन अउषत् तस्मात्पुरुषः;
ओषति ह वै स तम् योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥ १ ॥

ātmaivedamagra āsītpuruṣavidhaḥ, so'nuvīkṣya
nānyadātmano'paśyat, so'hamasmītyagre vyāharat,
tato'haṁnāmābhavat; tasmādapyetarhyāmantrito'hamayamityevāgra
uktvāthānyannāma prabrūte yadasya bhavati;
sa yatpūrvo'smātsarvasmātsarvānpāpmana auṣat tasmātpuruṣaḥ;
oṣati ha vai sa tam yo'smātpūrvo bubhūṣati ya evaṁ veda || 1 ||

1. In the beginning, this (universe) was but the self (Virāj) of a human form. He reflected and found nothing else but himself. He first uttered, 'I am he.' Therefore he was called Aham (I). Hence, to this day, when a person is addressed, he first says, 'It is I,' and then says the other name that he may have. Because he was first and before this whole (band of aspirants) burnt all evils, therefore he is called Puruṣa. He who knows thus indeed burns one who wants to be (Virāj) before him. [I – IV – 1]

सोऽबिभेत्, तस्मादेकाकी बिभेति ; स हायमीक्षां
चक्रे, यन्मदन्यन्नास्ति, कस्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय, कस्माद्व्यभेप्यत् ?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmād ekākī bibheti, sa hāyam īkṣāṁ
cakre, yan mad anyan nāsti, kaṣmān nu bibhemīti,
tata evāsyā bhayaṁ vīyāy vīyāya kasmād hy abheṣyat,
dvitīyād vai bhayaṁ bhavati || 2 ||

He was afraid, therefore people (still) are afraid to be alone. He thought, "If there is nothing else but me, what am I afraid of?" From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

- Prajapati got knowledge, I am secondless.

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti: tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata, sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti, tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idam sarvam bhavati; tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati. atha yo anyām devatām upāste, anyo'sau anyo' ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣāṁ tan na priyam yad etan manuṣyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Vamadeva Rishi remaining in womb of mother gained knowledge without Sravanam.

II) Vakya Sravanat Jnanam :

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेष्वां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

- Student gets knowledge.

III) Vakya Smaranat Jnanam :

Taittiriya Brighu Valli – 3rd Chapter :

- Student Brighu listen to father Varuna rishi – father, while listening does not get knowledge.

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

*so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥*

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- He remembers and thought over.
- Gets knowledge by his own reflection.
- Means : Vakya Smaranam.
- Only Dhyanam, meditation gives knowledge not Sravanam.
- Here instead of Dhyanam – Smaranam.

IV) Vakya Smaarana :

- Repeatedly reminding.

Chandogya Upanishad : Chapter 6

- 9 times Svateketu asked Guru.
- I want to hear more.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketu iti bhuya eva ma bhagavan
vijnapayatviti तथा सोम्येति hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

- Vakya Sravanam not the only means of knowledge, others are also there, is contention of Purva Pakshi.

a) Kashchit Krisna Anatma Nivrittam Nivrittam Apnoti :

- Certain seekers – Kashchit.
- Prajapati and Vamadeva Asravanam Jnanam.

b) Etat Prasangena :

- In this context itself.

c) Srotantara Upanyasam :

- Another type of student is introduced.

d) Sambavanaya :

- For presenting another possibility.

e) Ubayatrapa Vakya Sravanam :

- May alone also produce knowledge in some cases.

Sureshvaracharya :

- Vakya Sravanam only produces knowledge.

Purva Pakshi :

- Questions “only”.
- There are other methods also.
- Purva Pakshi - Accepts Siddhantins view as one of possibilities.
- Siddanta Abyugamatham Aham.

Verse 3 :

एतत्प्रसङ्गेन श्रोत्रन्तरोपन्यासम् उभयत्रापि
सम्भावनायाह ।

वाक्यश्रवणमात्रात् च पिशाचकवद्-आप्नुयात् ।
त्रिषु यादृच्छिकी सिद्धिः स्मर्यमाणे तु निश्चिता ॥ ३ ॥

*etat-prasaṅgena śrotrantaropanyāsam ubhayatrāpi
sambhāvanāyāha*

*vākya-śravaṇa-mātrāc ca piśācaka-vad āpnuyāt
triṣu yādr̥cchikī siddhiḥ smāryamāṇe tu niścitā*

In this context, the case of another hearer is mentioned with a view to show that [the rise of knowledge] takes place in both ways. [Introduction – Chapter 2 – Verse 3]

Also, by the mere hearing of the text, as in the case of Pisacaka, one attains it. The attainment [of liberation] is accidental in three cases, but in the case of one who is made to remember, there is certainty of attainment. [Chapter 2 – Verse 3]

2nd list :

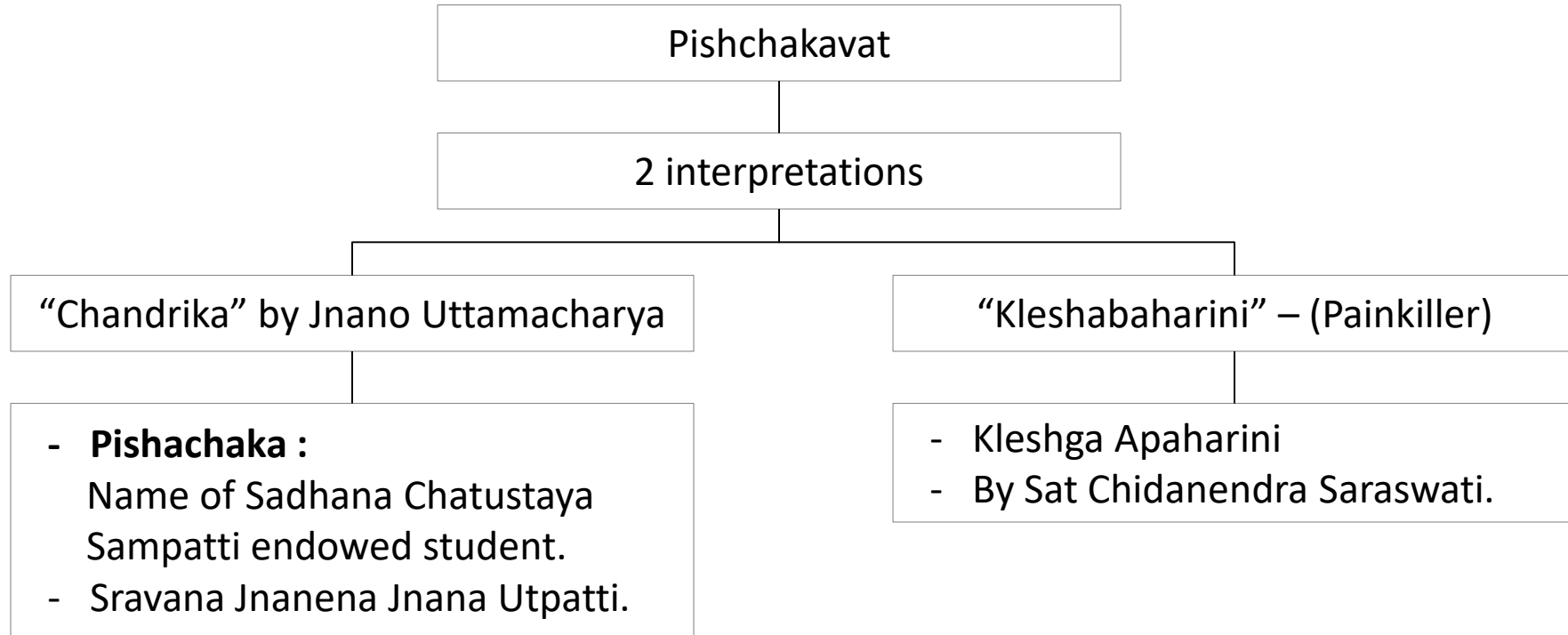
a) Sravana Matrena :

- By just listening to Mahavakyam, in addition to 3 possibilities mentioned in 3 Slokas there is 4th possibility.
- By merely listening to Mahavakya.

b) Apnuyat :

- Person may gain Atma Jnanam and Moksha.

Sureshvaracharya :



Klesa Paharini Interpretation :

- In Puranic stories, celestial people get Shapa from Rishis, become Rakshas, Pishachakas.
- After Shapa is over, celestial asks for Shapa Vimochana.
- Mahatma reminds that you are not Pishachaka or Brahma Rakshas but a devata.
- Vakya Sravana Matrena, Pishacha looses Pishacha status and gains Deva status.
- In the same way, Samsari Pishacha because of Guru Vakya Upadesa, drops Jivatvam and claims original nature, Brahmatvam.

- Upadesa Sahasri – 18th Chapter – Tat Tvam Asi Prakaranam by Shankara – 233 verses – followed closely by Sureshvaracharya in Naishkarmya Siddhi.
- There Shankara quotes Ramavatara, Rama forgot he was Avatara.
- Rishi tells Rama, you are Mahavishnu, don't continue on Earth, come back to Vaikuntha.
- This can happen to human beings also.
- In certain cases Vakyam itself will release one to Moksha.
- Out of 4 cases.

c) Trishu Yadrichiki Siddhi :

- In 3 cases – I, II, III, Vakya Asravanam, Vakya Sravanam, Vakya Smaranam, knowledge is Yadrichiki – uncertain, can't definitely say Moksha will be result.

d) Smaarya Manetu Nishchitta :

- When Mahavakya is repeatedly taught knowledge will come one time or other.
- Of 4, first 3, knowledge possible but not definite.
- 4th case definitely possible.

Revision :

Chapter 1 – 4 principles of Vedanta :

- I. Self ignorance alone, cause of all problems.
- II. Self knowledge alone, solution to all problems.
- III. Vedanta Mahvakya alone, is source of self knowledge.
- IV. Karma can never give knowledge but prepares mind by purifying it.

Chapter 2 :

- Deals with 3rd principle.
- Mahavakya alone is source of knowledge.
- Vakya alone Karanam of Jnanam.

Purva Pakshi :

- Challenges, technical Anvaya Vyatireka method adopted.
- To prove something is cause of something :
 - Yat Satve – Yat Satvam
 - Yat Abave – Yad Abavam
 - Tatu Tasya Karanam.

Example :

- Sugar and milk.
- Brinjal and irritation.
- Thus Purva Pakshi proves Karya Karana Sambanda.

- Proves our principle does not work in all situations, violation of Anvaya or Vyatireka Vyabichara (violation) is shown.
- Vyakyat Satve – Jnana Satvam = Anvaya Vyabichara Darshanaha.

Purva Pakshi :

- Anvaya and Vyatireka doesn't work, gives examples for both.

Vyatireka :

- Violation of rules, Prajapati and Vamadeva got Jnanam without Mahavakyam.
- Vakya Abave Api Jnanam Aptva.

Anvaya Vyabichara :

Example :

- I am there, no knowledge after Sravanam.
- Vakya Smarena Jnanam Tesham.
- Remembering or meditating knowledge comes.

4 Instances :

- Vakya Asravanat Jnanam.
- Vakya Sravanat Jnanam.
- Vakya Smaranat Jnanam.
- Vakya Smaaranat Jnanam.
- Teacher drills Svataketu 9 times.
- Vakyam only source and definite source.
- Purva Pakshi – Sloka 2 + 3.

Verse 4 – Introduction :

नायम् अनैकान्तिको हेतुः । यतः ।

nāyam anaikāntiko hetuḥ. yataḥ

This [sentence] is not the variable cause. For : [Introduction – Chapter 2 – Verse 4]

Sureshvaracharya :

- No, I wont accept your contention.
- There is no Vyabichara (violation) in my Anvaya or Vyatireka.
- My Anvaya Vyatireka logic is sound.
- Vakyam alone is source of knowledge and a definite source of knowledge.

a) Ayam Hetuhu :

- This cause, source of knowledge in the form of Mahavakyam.

b) Na Anaikantikaha :

- Not doubtful or indefinite source.

c) Yataha :

- Because of following reason.

Verse 4 :

सर्वोऽयं महिमा ज्ञेयो वाक्यस्यैव यथोदितः ।
वाक्यार्थं न ह्यृते वाक्यात् कश्चिज्जानाति तत्त्वतः ॥ ४ ॥

*sarvo 'yam mahimā jñeyo vākyasyaiva yathoditaḥ
vākyārthaṁ na hy r̥te vākyāt kaścij jānāti tattvataḥ*

It should be known that the entire power [of producing this knowledge] belongs to the sentence itself, as stated. Indeed, no one can really know the meaning of the sentence in the absence of the sentence. [Chapter 2 – Verse 4]

- Sureshvaracharya Asserts Tersely.

a) Ayam Sarvaha Vakyasya Mahima Jneyaha :

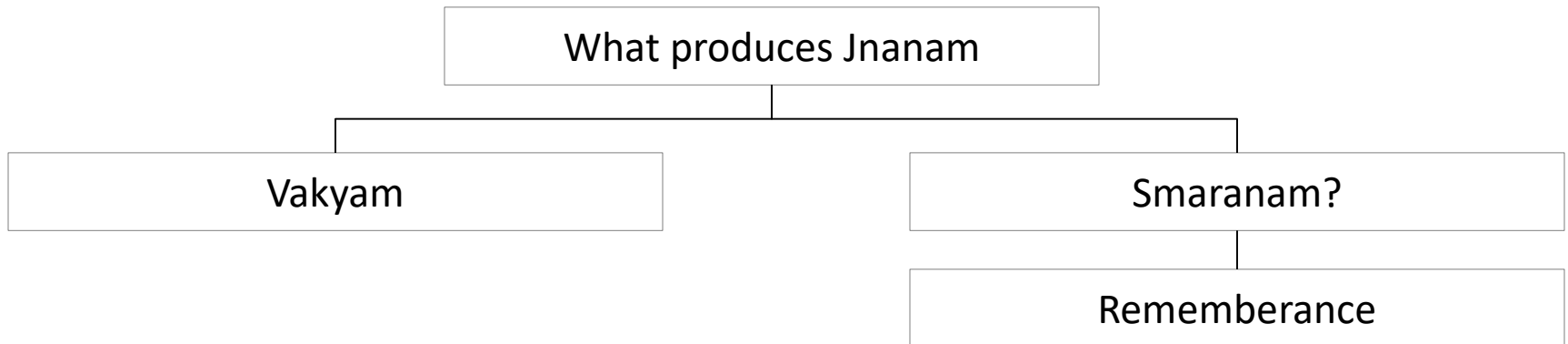
- In all 4 instances Vakyam alone produces knowledge.

2nd Instance :

- Student understands Mahavakya, at time of listening itself, he gets knowledge, here and now.

3rd Instance :

- Vakya Smaranam, Dhyanam, produces knowledge.

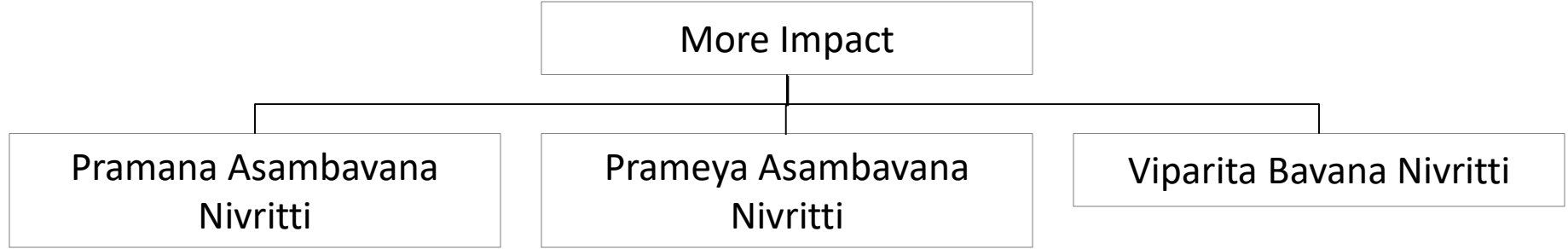


- Remembered Vakyam produces knowledge.
- Mind not prepared before.
- Knots cleared, understands, Sadhana Chatustaya Sampatti.

- Remember so many things... not Jnanam.
- No deficiency in Vakyam, source is Vakyam.

4th Case :

- 9 times teacher repeats.
- Vakyam source, not repetition.



- Various blocks cleared, mind better equipped.
- In II, III, IV, Vakyam eva Jnana Karanam.

1st Case :

- How Prajapati got Jnanam without Vakyam?

Brihadaranyaka Upanishad :

स व नैव रेमे, तस्मादेकाकी न रमते; स द्वितीयमैच्छत् ।
 स हैतावानास यथा स्त्रीपुमांसौ सम्परिष्वक्तौ; स इममेवात्मानं
 द्वेधापातयत्, ततः पतिश्च पत्नी चाभवताम्; तस्मातिदमर्धबृगलमिव
 स्वः इति ह स्माह याज्ञवल्क्यः; तस्मादयमाकाशः स्त्रिया पूर्यत एव;
 तां समभवत्, ततो मनुष्या अजायन्त ॥ ३ ॥

sa va naiva reme, tasmādekākī na ramate; sa dvitīyamaicchat |
 sa haitāvānāsa yathā strīpumāṃsau sampariṣvaktāu; sa imamevātmānaṃ
 dvedhāpātayat, tataḥ patiśca patnī cābhavatām; tasmātidamardhabṛgalamiva
 svaḥ iti ha smāha yājñavalkyaḥ; tasmādayamākāśaḥ striyā pūryata eva;
 tāṃ samabhavat, tato manuṣyā ajāyanta || 3 ||

He was not at all happy. Therefore people (still) are not happy when alone. He desired a mate. He became as big as man and wife embracing each other. He parted this very body into two. From that came husband and wife. Therefore, said Yājñavalkya, this (body) is one-half of oneself, like one of the two halves of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that men were born. [I – IV – 3]

- Brahmaji came from navel of Ishvara, looked around, not afraid, no 2nd thing, I am Advaitam.
- Vakya Abave Jnanam.
- Vyatireka Vyabichara Vishaye.

2 Answers :

Based on Brihadaranyaka Upanishad	Vamadeva
<ul style="list-style-type: none"> - Really didn't get knowledge. - See Chapter 1 – 4 – 4 . - By Sankalpa Shakti divided himself into 2. - Couples born, Manu – Shantarupa, like Amoeba. - If he had knowledge, why creation. - Purva Pakshi has used wrong example. 	<ul style="list-style-type: none"> - Had Jnanam in Garba of Mother. - Aitareya Upaniashad : 1 – 4 – 10 - Genius of previous Janma. - Gita – 6th Chapter – Yoga Brashta. - Gita – Chapter 6 – Verse 43. - Genius receives at appropriate time, some trigger works. - Purva Janma Vakya Smaranam. - Aham – Mama Abhimana exploded by Aham Brahma Asmi time bomb.

Brihadaranyaka Upanishad :

सा हेयमीक्षां चक्रे, कथं नु मात्मान एव जनयित्वा सम्भवति?
हन्त तिरोऽसानीति; सा गौरभवत्, ऋषभ इतरः, तां समेवाभवत्,
ततो गावोऽजायन्त; वडवेतराभवत्, अश्ववृष इतरः, गर्धभीतरा,
गर्दभ इतरः, तां समेवाभवत्, तत एकशफमजायत; अजेतराभवत्,
वस्त इतरः, अविरितरा, मेष इतरः, तां समेवाभवत्, ततोऽजावयोऽजायन्त;
एवमेव यदिदं किंच मिथुनम्, आ पिपीलिकाभ्यः, तत्सर्वमसृजत ॥ ४ ॥

sā heyamīkṣāṃ cakre, katham nu mātmana eva janayitvā sambhavati?
hanta tiro'sānīti; sā gaurabhavat, ṛṣabha itaraḥ, tāṃ samevābhavat,
tato gāvo'jāyanta; vḍavetarābhavat, aśvavṛṣa itaraḥ, gardhabhītarā,
gardabha itaraḥ, tāṃ samevābhavat, tata ekaśaphamajāyata; ajetarābhavat,
vasta itaraḥ, avitarā, meṣa itaraḥ, tāṃ samevābhavat, tato'jāvayo'jāyanta;
evameva yadidaṃ kiṃca mithunam, ā pipīlikābhyaḥ, tatsarvamasṛjata || 4 ||

She thought, 'How can he be united with me after producing me from himself? Well, let me hide myself.' She became a cow, the other became a bull and *was* united with her; from that cows were born. The one became a mare, the other a stallion; the one became a she-ass, the other became a he-ass and was united with her; from that one-hoofed animals were born. The one became a she-goat, the other a he-goat; the one became a ewe, the other became a ram and was united with her; from that goats and sheep were born. Thus did he project every-thing that exists in pairs, down to the ants. [I – IV – 4]

Gita :

तत्र तं बुद्धिसंयोगं
लभते पौर्वदेहिकम् ।
यतते च ततो भूयः
संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥

tatra taṃ buddhisamyōgaṃ
labhatē paurvadēhikam |
yatatē ca tatō bhūyaḥ
saṁsiddhau kurunandana || 6-43 ||

There, he comes to be united with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus. [Chapter 6 – Verse 43]

- Ayam Sarvaha in all 4 instances.
- Vakya Yasya Mahima Jneyaha.
- Glory of Mahavakya, no other source.
- No Jiva can get knowledge without Mahavakyam, Jivatma / Paramatma – Aikyam, I am the whole.

Verse 5 – Introduction :

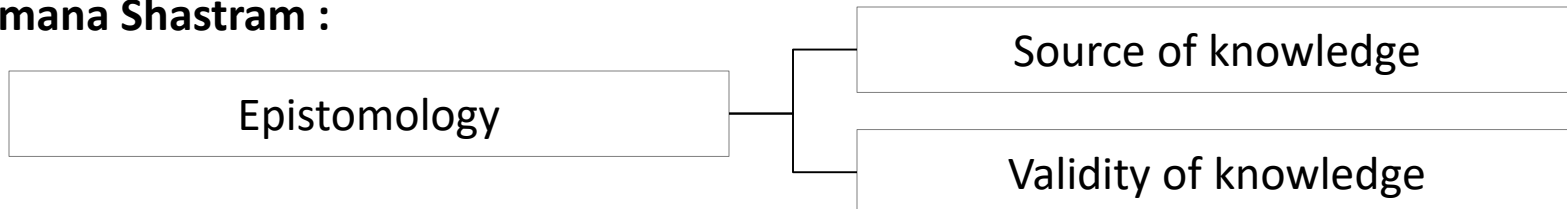
वाक्यं च प्रतिपादनाय प्रवृत्तं सत्
प्रतिपादयत्येव सर्वप्रमाणानामपि
एवंवृत्तत्वात् ।

*vākyaṃ ca pratipādanāya pravṛttaṃ sat
pratipādayaty eva sarva-pramāṇānām apy
evamvṛttatvāt*

The sentence which proceeds for the purpose of explaining [the Self] does accomplish its work, because this is the nature of all pramanas. [Introduction - Chapter 2 – Verse 5]

- Mahavakya has power to generate knowledge for final liberation from body, mind, world without requiring for their proof, corroboration, substantiation, validity,.
- No mystic experience or science required to validate the knowledge.
- They do not deal with Atma itself.
- Veda primary source like sense organs.
- Inference is secondary source, requires proof of Pratyaksham.
- See smoke, infer fire, validated by direct experience of seeing fire by sense organs.
- Vedanta Vakyam primary and only source for the subject, Atma, direct source, gives knowledge.
- Understanding is liberating knowledge.

Pramana Shastram :



- Book : Vedanta Paribhasha.
- Proof for validity of knowledge,.
- Science not proof, substantiates my knowledge of sense organs.
- Other sources of knowledge may not prove but should not contradict.

Pratyaksha / Anumanam / Arthapatti	Vedanta
<ul style="list-style-type: none"> - Reveals Dvaitam - Experience worries, Disturbances. - Experiential contradiction exists. 	<ul style="list-style-type: none"> - Reveals Advaitam - You are Ananda Svarupa.

- Pramana Asamvada – Not supporting when I am standing.
- Pramana Visamvada – contradicting.

Sureshvaracharya :

- Deepest misery can't challenge you are Ananda Svarupa.

Pratipadanaya Pravurtam :

- You speak to generate knowledge in listener.
- Functioning to reveal an idea.
- Will certainly generate knowledge.
- Be bold, strong, don't waiver.

Sarva Pramanam Eva Vrittattvat :

- This is job of every Pramanam, source of knowledge, to generate knowledge.
- Pratyaksha, Vakya, Anumanam.
- Fire burns finger when you touch.
- Ice cools finger.
- Being of such nature.
- Primary source is Upajeevya Pramanam.
- Advaita Jnanam is being contradicted by Dvaita Prapancha Jnanam of Indiriyam.

I am whole	My experience
Vedanta	I am finite Nature

Verse 5 : Important Sloka

नाहंग्राह्ये न तद्धीने न प्रत्यङ्नापि दुःखिनि ।
विरोधः सदसीत्यस्माद्-वाक्याभिज्ञस्य जायते ॥ ५ ॥

*nāhaṁ-grāhye na tadd-hine na pratyāṅ nāpi duḥkhini
virodhaḥ sad asīty asmād vākyaābhijñasya jāyate*

One who understands the meaning of the sentence "You are that" does not face contradiction in respect of that [body] which is known as "I", or that [sense-organ] which is not known in that way, or the inward Self, or that [mind] which is subject to suffering. [Chapter 2 – Verse 5]

- You are whole, Ananda Svarupa.
- What is meaning of you?

4 possible meanings of Tvam - you

Sthula Shariram

- You sit, stand, run.
- Ahangrahya.
- Aham Shabdena Grahya.
- Referred as I.

Sense organ

- Karanani
- Tat Dini
- Tena Hinam
- Generally referred as mine.
- My ears, my eyes.

Dukhini

- Mind
- Generally with one worry.
- Waking worry.
- Dream worry.

Chaitanyam

- Pratyang
- 5 points

- All 4 have no contradiction with Mahavakya.

Revision :

4 principles of Vedanta :

- i. Agyanam is cause of Samsara.
- ii. Self knowledge is the means of liberation.
- iii. Vedanta Vakyam is source of self knowledge.
- iv. Karma can never give knowledge or liberation, but can prepare mind for knowledge and liberation.

- 3rd principle analysed in Chapter 2.
- Tat Tvam Asi is valid source of self knowledge.

Verse 5 Introduction :

- Mahavakya is source of knowledge, whatever it reveals is valid knowledge only.
- It is primary source, can't be validated by any other source of knowledge nor can it be contradicted by other sources of knowledge.
- Eye not confirmed or contradicted by ears.
- Eyes are primary source.
- Its field of knowledge is unique for eyes only, other sources have no access, can't concur or contradict.
- What eyes reveal should be accepted as valid knowledge which does not require validity or substantiation.
- Every sense organ and Vedanta Vakyam primary source of knowledge.
- For Atma it is Vedas.
- If properly taught and listened transaction will result in valid self knowledge.
- Vakyam Pratipadayati Eva, Very powerful statement.
- **Mahavakya Generates self knowledge in the mind.**
- Valid, no contradiction.
- Tatu Tvam Asi.

- Tatu = Pronoun – That can stand for any proxy noun.
- Madhyama Pada Lopa Samasa .

Chandogya Upanishad – Chapter 6 : Context

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tasmādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Brahman = Pure existence Sat Brahma.
- Satu Tvam Asi.
- Tat = Satu



Pure existence, limitless, whole, Poorna Ananda Svarupa you are.

- Mahavakya is Sad Asi. Tvam Dropped.

a) Sad Asi = Tat shortened.

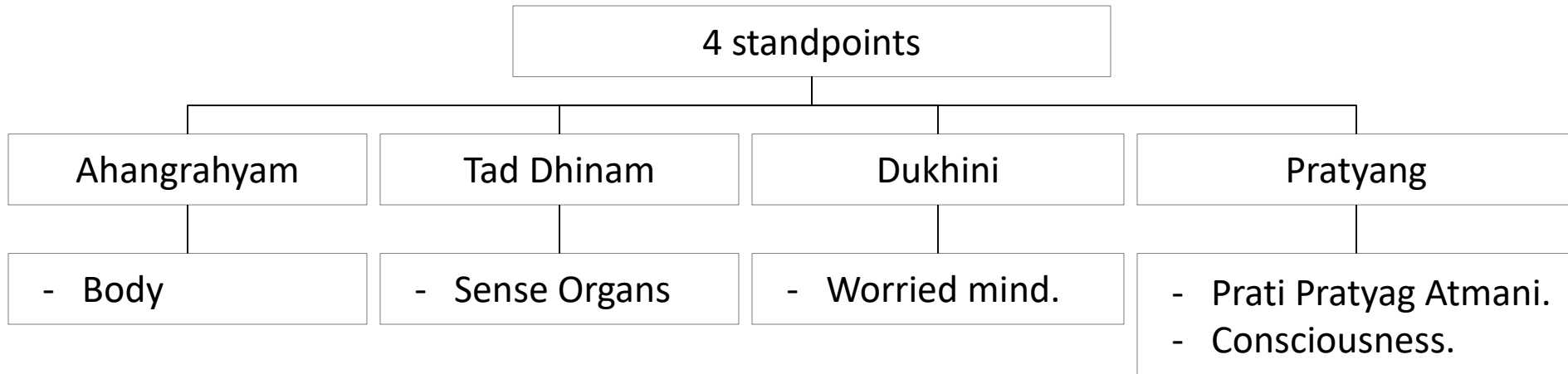
- Poorna Ananda you are.
- Student if properly taught will receive valid knowledge.

b) Vakyam Abingyasa :

- One who understands this sentence as it is, intended meaning is an expert listener, gets clear knowledge.

c) Virodha Nasti Jayate :

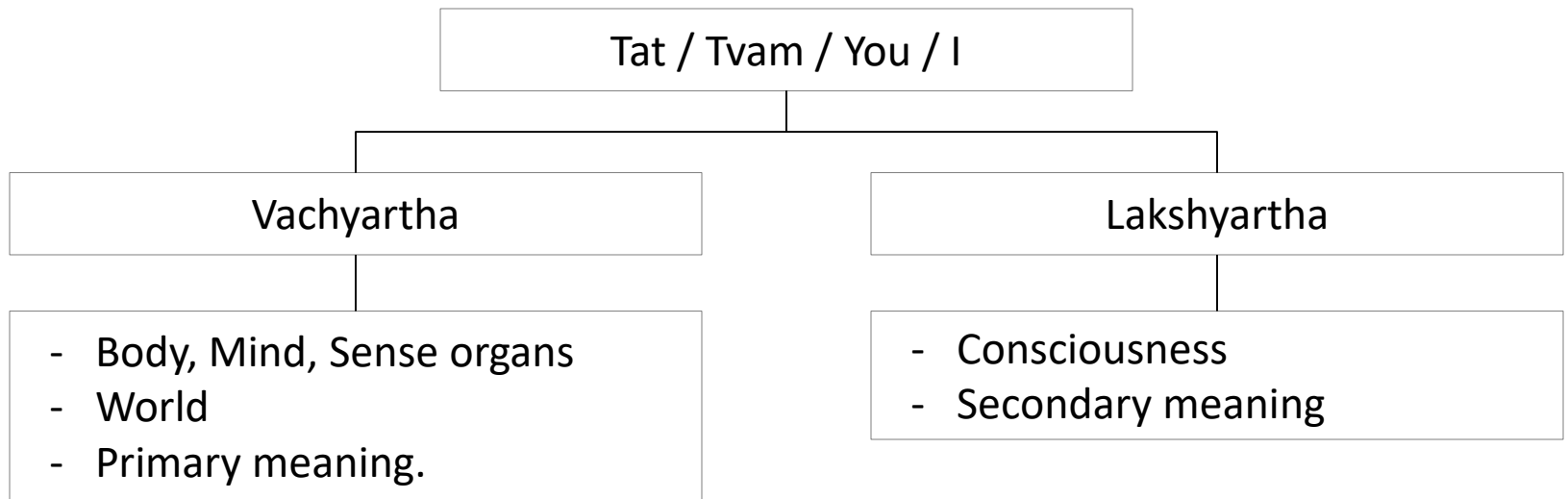
- No contradiction appears in his mind.
- Whatever be the standpoint from which he listens.



- No contradiction.
- Consciousness = Sat Chit Ananda Svarupa.

d) Tasmāt Virodhaha Na Jayate :

- How body with knee pain if Ananda Svarupa.
- When person listens to Mahavakya.



- The word I – stands for primary meaning Ananda Svarupa.
- Vedanta Mahavakya never intends Vachyartham.
- If you take primary meaning, its your problem.
- Alert student will not take primary meaning.
- By Baga Tyaga Lakshana, go to secondary meaning, I = Consciousness principle.
- Body, mind, sense organs kept outside mentally at the time of Mahavakya Sravanam.
- Shastra = you – Consciousness are Ananda Svarupa, not body, mind, sense organs.
- Ananda gets reflected temporarily in mind – called Bimba Ananda.
- Mind does not reflect Ananda most of the time, body, mind, sense organs made of 5 elements, Jadam, not Ananda Svarupa.
- Applying Baga Tyaga Lakshanam, I – Chaitanyam am Ananda Svarupa.

- Sense organs and science can't see Chaitanyam, can't confirm or contradict, have no access.
- No other Pramanam can confirm or contradict.
- Vedanta alone reveals – I – Chaitanya Svarupam am Ananda Svarupa.
- Pratibimba Ananda never permanent.
- Vedanta does not promise permanent Pratibimba Ananda.
- I am Bimba Ananda, is the teaching.
- Ahamgrahaye Virodha Nasti, Sharira Virodha Nasti.
- Meditate on this subtle aspect you are free right now.
- When you expect permanent Pratibimba Ananda in the mind, it is improper expectation.
- Therefore problem.
- Vakya Virodhasya Virodaha Na Jayate.

Verse 6 :

नाविरक्तस्य संसारात् निविवृत्सा ततो भवेत् ।
न चानिवृत्त-तृष्णस्य पुरुषस्य मुमुक्षुता ॥ ६ ॥

*nāviraktasya saṁsārān nivivṛtsā tato bhavet
na cānivṛtta-trṣṇasya puruṣasya mumukṣutā*

A person who has no dispassion towards transmigratory existence does not desire the cessation of it. One who is not free from [worldly] desire has no longing for liberation. [Chapter 2 – Verse 6]

- Mahavakya is valid, primary source which can liberate person instantaneously.
- No Dosha, Nirdushta Pramanam.
- There is no Pramana Dosha, only Prameya, Pramata Dosha.
- Guru should be Srotريا Brahma Nishta.
- **Student has to go through 8 stages in preparation for Moksha.**

Verse

Verse 6

Verse 7

Verse 8

Verse 9

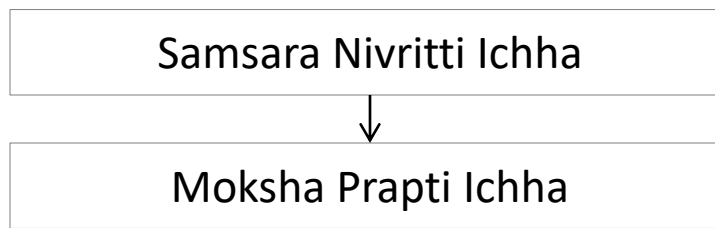
Stages 1, 2

Stages 3, 4

Stages 5, 6

Stages 7, 8

- Desire for Moksha, Moksha Prapti Ichha = Desire for Samsara Nivritti, Vairagyam to Samsara.



a) Na Viraktasya Samsaratu Nivrittasa Tato Bavet :

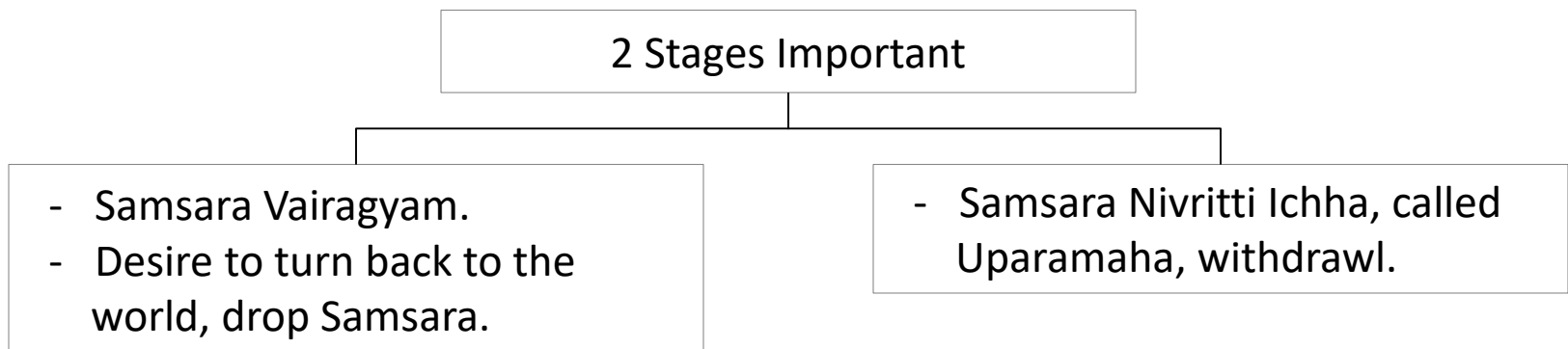
- Only a Virakta, who has Samsara Vairagyam, dispassion.

b) Tataha Nivrittasya Bavet :

- Will have desire to drop Samsara.
- Sureshvaracharya uses double negative language.
- One who does not have Vairagyam will not have desire to drop Samsara because he likes Samsara.
- Will happily claim I am a big Samsari.

c) Aniviraktasya Trishnasya Mumukshu Nasti :

- Only one who has Samsara Nivritti Ichha will have Moksha Prapti Ichha.
- One who does not have Samsara Nivritti Ichha will not have Moksha Prapti Ichha.



Tricky part of Vedanta :

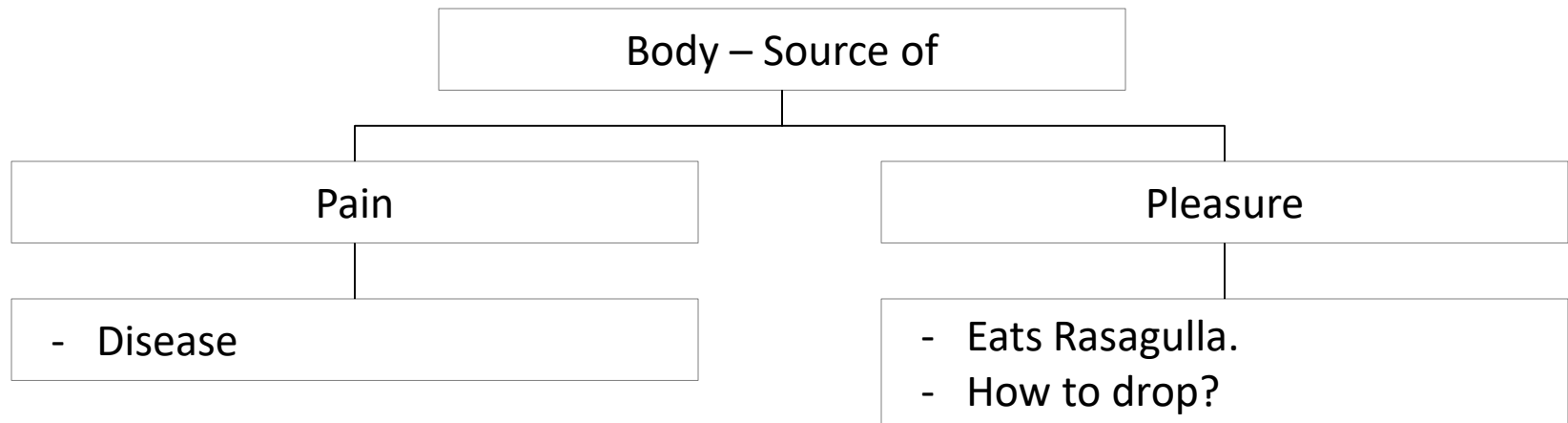
- We only want to give off pains in life but hold to Sukham.

Teacher :

- If pain has to be dropped, have to drop sources of pain.

Student :

- Discovers bitter truth that all sources of pain are also sources of pleasure also.



- We have both Raaga and Vairagyam towards body, mind, world.
- Need to make clear decision, otherwise whole Vedanta is stimulating intellectual hobby.
- Can't go to Mumukshutvam if first 2 steps not clear.

Verse 7 :

न चामुमुक्षोरस्तीह गुरुपादोपसर्पणम् ।
न विना गुरुसंबन्धं वाक्यस्य श्रवणं भवेत् ॥ ७ ॥

*na cāmumukṣor astiha guru-pādopasarpaṇam
na vinā guru-saṁbandham vākyaśya śravaṇam bhavet*

One who is not a seeker after liberation will not, here, resort to the feet of a preceptor. Without association with a preceptor, the hearing of the [scriptural] sentence is not possible. [Chapter 2 – Verse 7]

Doctor :

- Takes informed consent from patient to perform surgery, to keep patient ready to be in bed for 2 months.

a) Mumukshu Eva Guru Pada Upasarpanam :

- When strong desire for Moksha, well defined, then person goes seriously to guru.

Gita :

तद्विद्धि प्रणिपातेन
परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

**tadviddhi praṇipātēna
paripraśnēna sēvayā |
upadēkṣyanti tē jñānaṁ
jñāninastattvadarśinaḥ || 4-34||**

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah kṛtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Person runs to doctor when pain intense.
- Only when Moksha Prapti Ichha he will have Guru Prapti.

3rd Stage :

- Moksha Prapti Ichha.

4th Stage :

- Goes to Guru, and then Mahavakya Sravanam takes place.

b) Guru Sambanda Vina Vakyasya Sravanam Na Bavet :

- Jnana Yoga is spiritual study not meditation.

4 Stages :

- i. Samsara Vairagyam – Detachment from Samsara.
- ii. Samsara Nivritti Ichha – Desire to drop Samsara.
- iii. Moksha Prapti Ichha – Desire to attain Moksha.
- iv. Guru Prapti – going to Guru.

5th Stage :

- Vakya Sravanam.

Verse 7 :

- Sentence = Words arranged in syntactical manner.

5th Stage :

- Vakya Vichara – leads to Padartha Vichara.
- Person who does not enter into Vakya Vichara will not enter into Pada Vichara.

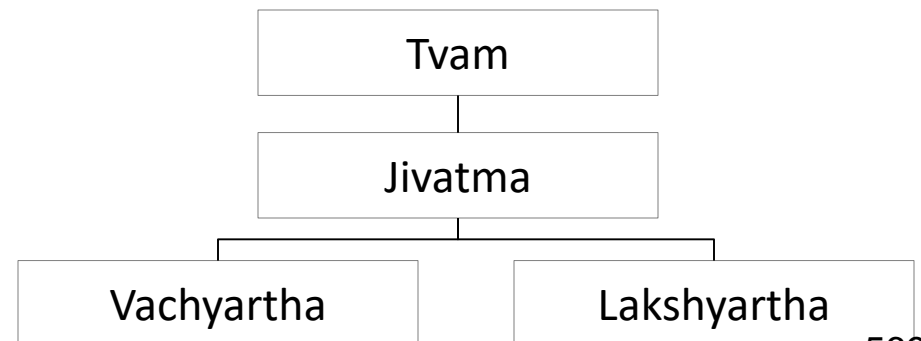
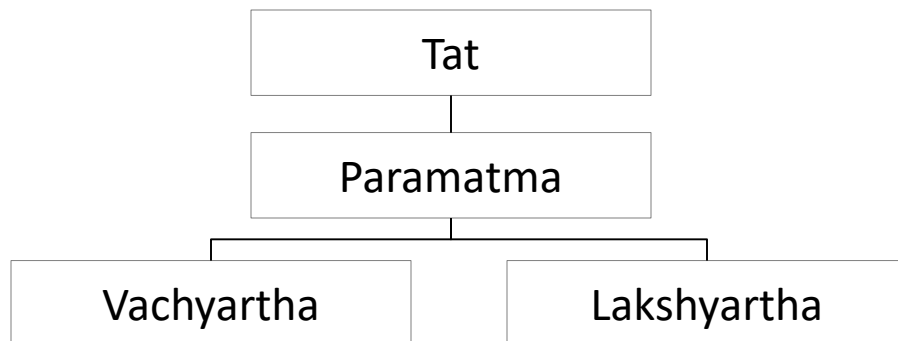
a) Vakya Rite.. Vakya Vichara.

b) Pada Arthou Cha Na Astaha :

- No Padartha Vichara.
- Go to Guru for Vakya Vichara.
- Mahavakya “That you are” is like $E = MC^2$

c) Anvaya Vyatireke Cha Tam Titan Kim Ashraya :

- Technical Point.
- **When you enter Pada Vichara :**



- Method of enquiry used in Panchadasi Anvaya Vyatireka Vichara.
- Name of Method, enquiry employed to arrive at meaning of you – Jivatma or meaning of I – Jivatma.

Panchadasi – 1st Chapter :

अन्वयव्यतिरेकाभ्यां पञ्चकोशविवेकतः ।

स्वात्मानं तत उद्धृत्य परं ब्रह्म प्रपद्यते ॥३७॥

Anvaya vyati rekā bhyāṁ pañcakośa vivekatah ।

svāt mānaṁ tata uddhṛtya paraṁ brahma prapa dyate ॥ 37 ॥

By differentiating the Self from the five sheaths through the method of distinguishing between the variable and the invariable, one can draw out one's own Self from the five sheaths and attain the supreme Brahman. [Chapter 1– Verse 37]

- This verse elaborated by Sureshvaracharya.
- When you enter Pada Vichara, you enter Anvaya Vyatireka Vichara.

8 Stages :

1. Samsara Vairagyam.
2. Samsara Nivritti Ichha.
3. Moksha Prapti Ichha.
4. Guru Prapti
5. Vakya Vichara
6. Pada Vichara
7. Anvaya Vyatireka Vichara
8. Moksha Prapti

Verse 8 :

- 5th + 6th Stages.

Verse 9 :

- 7th + 8th Stages.

Revision :

- Chapter 2 – Mahavakya is direct means of knowledge of Atma.
- During Sravanam if person goes through 8 stages properly – Verse 6, 7, 8, 9 – Moksha attained.

Verse 6 :

i) Samsara Vairagyam :

- Dispassion towards Samsara, Anatma Prapancha.

ii) Samsara Nivritti Ichha :

- Desire to get out of emotional dependence on Anatma Prapancha.

7th Verse :

iii) Moksha Prapti Ichha :

- Intense desire for Moksha, internal freedom, self dependence.

iv) Guru Praptihi :

- Approaching guru to guide me to attain goal.
- Awareness that this knowledge can't be attained without Guru.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Verse 8 :

तथा पदपदार्थौ च न स्तो वाक्यमृते क्वचित् ।
अन्वय-व्यतिरेकौ च तावृते स्तां किमाश्रयौ ॥ ८ ॥

*tathā pada-padārthau ca na sto vākyam ṛte kvacit
anvaya-vyatirekau ca tāv ṛte stām kim-āśrayau*

In the same way, without a sentence, the words and the meanings which they convey are not possible. Moreover, in their absence, what will one inquire into by the reasoning of the anvaya-vyatireka method? [Chapter 2 - Verse 8]

- Guru puts student into spiritual program.

Guru :

- Introduces seeker to Brahma Vidya.
- Vedanta Vakya Sravanam, which discusses ever free Brahma – Atma Svarupam.
- Student told Tat Tvam Asi.
- Initially student can't swallow.
- How am I ever free Brahman.
- Postpone recognition of Brahman.

Teacher :

- You are Brahman, ever experienced, ever available.
- Identifying with ever available Brahman is job of student which is postponed.
- Student put into 6th Stage.
- Don't go for mystic experience.

- What you require is further enquiry.
- Student missed message of Mahvakya because he has not grasped meaning of Tvam + Tat.
- Pada Dvayam.
- Tat, Tvam Padartha Vichara required.

5th stage :

- Vakyardha Sravanam.

6th Stage :

- Pada Padartha Vichara.

Verse 8 :

a) Vakyakasya Sravanah Rite :

b) Pada Padarthou Cha Nastaha :

- Without enquiry into Mahavakya, person will not understand importance of Pada and Padartha Vichara.
- Asti, Staha, Santi.



Dual

- Pada Vichara = word Analysis.
- Pada Artha Vichara = Word meaning Analysis.
- Not possible without Vakya Sravanam.

c) Thou Rite :

- Only when person enters Padartha Vichara, he understand necessity of Jivatma – Paramatma enquiry.
- Instead of enquiry, one does meditation!
- Probing required.

Jivatma	Paramatma	You
<ul style="list-style-type: none">- Tvam Pada- Karya Atma	<ul style="list-style-type: none">- Tad Pada- Jagat Karanam Atma.	<ul style="list-style-type: none">- Essential part – spirit, not superficial personality, Annamaya.- Know essential I- To segregate essential and non-essential I is like separating Munjah leaf. <p>Katho Upanishad :</p> <ul style="list-style-type: none">- Munjitah Ishitam eva..[II – III – 17]

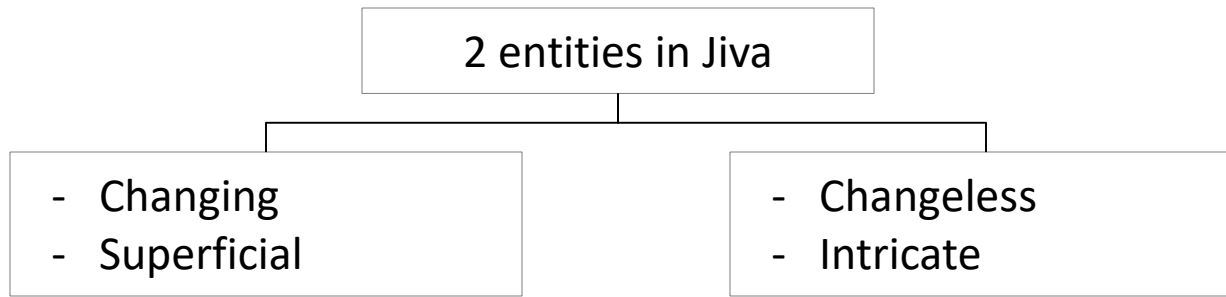
Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेशीकां धैर्येण ।
तं विद्याच्छुक्रमृतं तं विद्याच्छुक्रमृतमिति ॥ १७ ॥

Angustha-matrah puruso-'ntaratma sada jananam hrdaye sannivistah,
Tam svac-charirat pravrheth munjadi-vesikam dhairryena,
Tam vidyachukram amrtam tam vidyachukram amrtam-iti ॥ 17 ॥

The Purusa of the size of a thumb, the Inner Self, is ever seated in the heart of all living beings. One should draw Him out from one's own body with steadiness, as one draws the pith (central stalk) from a reed (rush grass). Know Him as Pure and Immortal, yes, know Him as the Pure, the immortal. [II – III – 17]

- Segregation requires Anvaya Vyatireka Vichara.



d) Thou Rite :

- Without Pada Vichara, Anvaya Vyatireka Kim Astou Syataha?
- How can you enter into Anvaya Vyatireka Vichara without Pada Vichara?
- Upadesa Sahashri – 18th Chapter.
- Shankara and Sureshvaracharya both say that if we do not do Anvaya Vyatireka, we will postpone self knowledge.
- There is no future self realisation. If we do proper Anvaya Vyatireka properly during Sravanam, itself Moksha.
- At end of class itself, student should jump with Joy.
- Is this all there is in Brahma Vidya... **I am that what I want to be.**
- When?
- Thou Rite : Without Pada + Padartha Vichara Anvaya Vyatireka Analysis is not complete.
- Kim Ashrayo Syatam.

Verse 9 :

अन्वय-व्यतिरेकाभ्यां विना वाक्यार्थ-बोधनम् ।
न स्यात्तेन विनाऽज्ञान-प्रहाणं नोपपद्यते ॥ ९ ॥

*anvaya-vyatirekābhyāṃ vinā vākyārtha-bodhanam
na syāt tena vinājñāna-prahāṇam nopapadyate*

In the absence of [inquiry through] anvaya-vyatireka, there is no comprehension of the meaning of the sentence. And without it, the destruction of ignorance is impossible.
[Chapter 2 – Verse 9]

8th Verse :

- Pada Vichara.
- Pada Vakya Vichara.

9th Verse :

- Anvaya Vyatireka.
- Vakyartha Bodhakam, Aparoksha Jnanam, direct realisation takes peace.
- Instantaneous understanding should take place during Sravanam in Jagrat Avasta not in Samadhi Avasta.
- In Samadhi Avastha can't operate Shastra Pramanam – no source knowledge, no Jnanam.
- Can sit in Samadhi recollecting, remembering knowledge gained in Sravanam but meditation is not for gaining, acquiring knowledge.
- Knowledge remembrance possible, not new knowledge acquisition.

- Only through Anvaya Vyatireka Aparoksha Jnanam takes place.
- Without Anvaya Vyatireka, no Aikya Jnanam.

a) Anvaya Vyatirekabyam Bina :

- Without Anuvritti, Vyavritti Vichara, 1st Chapter – Panchadasi.

अभाने स्थूलदेहस्य स्वप्ने यद्भानमात्मनः ।

सोऽन्वयो व्यतिरेकस्तद्भानेऽन्यानवभासनम् ॥३८॥

abhāne sthūla dehasya svapne yadbhāna mātmanah ।

so'nvayo vyatirekas tad bhāne'nyā nava bhāsanam ॥ 38 ॥

The physical body present in one's consciousness is absent in the dreaming state, but the witnessing element, pure consciousness, persists (in both the waking and dreaming states). This is the invariable presence (anvaya) of the Self. Though the Self is perceived, the physical body is not; so the latter is a variable factor. [Chapter 1 – Verse 38]

Waking	Dream
- Body + Pure Consciousness.	- Waking body absent + pure Consciousness.

- Pure Consciousness present is changeless, invariable factor present in both waking + dream.
- Self invariable presence is perceived, physical body variable factor is not perceived.
- Direct knowledge of Vakyartha, I am Brahman, here and now, iti, Na Syat.

7th Stage :

- Introduction Anvaya Vyatireka Vichara.

8th Stage :

- Only with Vakyaartha, fullness recognised.

b) Agyana Prahanam Na Upapadyate :

- Elimination, disappearance of self ignorance possible only with Mahavakya Vichara.
- **With Vakyaartha Jnanam, my Jiva Bava replaced by Brahma Bava.**

What is Moksha?

- Replacement of Jiva Bava by Brahma Bava.
- I am Jiva notion replaced by I am Brahman knowledge.
- Displacement of notion :
Event taking place.
- In my Buddhi, not in Atma or Brahman.
- Displacement of notion takes place in intellect only.

c) Tena Bina :

- Without Vakyaartha Jnanam Agyana Praharan Na Upapadyate.
- Ignorance removal can't take place without Mahavakya Vichara.

8 Stages :

- i. Samsara Vairagyam.
- ii. Samsara Nivritti Ichha.
- iii. Moksha Prapti Ichha.
- iv. Guru Prapti.
- v. Vakya Sravanam
- vi. Padartha Vichara
- vii. Anvaya Vyatirika Vichara.
- viii. Vakyardha Bodhakam, Aikyam.

Result :

- Agyana Praharan, ignorance removal, Samsara removal.

Verse 10 :

विनाऽज्ञान-प्रहाणेन पुरुषार्थः सुदुर्लभः ।
तस्माद्-यथोक्त-सिद्धयर्थं परो ग्रन्थोऽवतार्यते ॥ १० ॥

*vinājñāna-prahāṇena puruṣārthaḥ su-durlabhaḥ
tasmād yathokta-siddhy-arthaṁ paro grantho'vatāryate*

Without the destruction of ignorance, the good of man cannot be attained. So, to ascertain [the meaning of “tvam”] as stated earlier, the subsequent portion of the work is begun. [Chapter 2 – Verse 10]

- Only when self ignorance goes, person has attained Moksha Purushartha.
- Without ignorance removal Moksha Sudurlabha, impossible.
- Moksha, thinking, academic process, Vakya, Pada Vichara.
- Spiritual pursuit should be over during Sravanam itself.
- Nididhyasanam, reminding myself journey is over.
- Not eternal Sadhaka.
- Deha Abhimana, body orientation broken in Nididhyasanam.
- I am what I want to be.
- Sureshvaracharya does Pada Vichara and Anvaya Vyatireka Vichara.

d) Tasmāt, Yathokta Siddhyartham :

- For accomplishing 4 later stages.

e) Paro Grantaha Avatarayate :

- Following text introduced.

Verse 11 :

वर्चस्कं त्वन्नकार्यत्वाद् यथा नात्मेति गम्यते ।
तद्भागः सेन्द्रियो देहः तद्वत् किमिति नेक्ष्यते ॥ ११ ॥

*varcaskam tv anna-kāryatvād yathā nātmeti gamyate
tad-bhāgaḥ sendriyo dehas tad-vat kim iti nekṣyate*

Just as excretion is not regarded as the Self since it is the product of food, why is it that the body along with the senses, also a product of food, is not viewed in the same way?
[Chapter 2 – Verse 11]

- Enquiry beings.
- Verse 1 – 10 : Introduction.

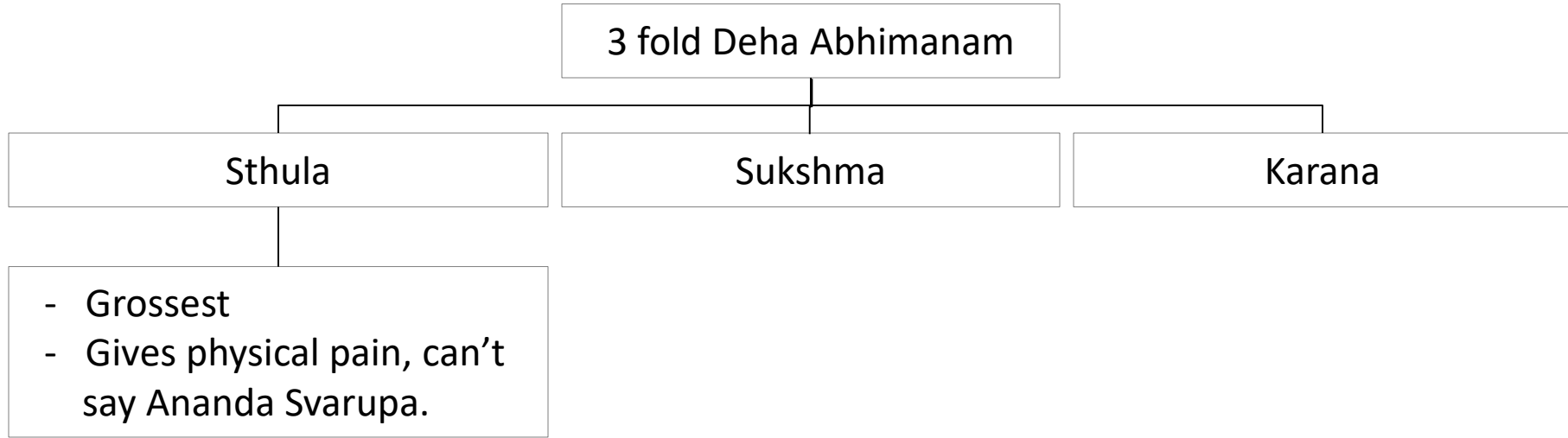
Subject :

- Pada, Vakya, Anvaya Vyatireka Vichara.
- Like Gita Chapter 2 – Verse 11, here also Chapter 2 – Verse 11.

Primary Obstacle :

- Deha Atma Abhimana.
- Self Judgement from body angle.
- Physical personality clouds, obstructs spiritual personality, Tatu Tvam Asi, which is no personality.
- Penetrate physical personality, reach spirit.
- If Abhimana powerful, teacher eats his own words.

- Deha Abhimana person should discover, become thinker.



- Negate 3 personalities, include 3 bodies in Anatma universe, Prapancha.

Sthula Shariram :

1st Argument : Tattva Bodha

अन्नमयः कः ?

अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य

अन्नरूपपृथिव्यां यद्विलीयते तदन्नमयः कोशः स्थूलशरीरम् ।

Annamayah kah?

Annarasenaiva bhūtvā annarasenaiva vṛddhim prāpya

annarūpapṛthivyām yadvilīyate tadannamayah kośah sthūlaśarīram |

That which is born from the essence of food, grows by the essence of food and merges into the earth, which is of the nature of food is called the food sheath or the gross body. [Verse 14.2]

- Body is product of Annam eaten by Parents first and then food eaten after birth.
- Anna Karyam.

a) Varchasakam :

- Faecal matter – waste, filth, excretion, Malam, product of matter, Anatma.
- Logic : Deha Anatma Anna Karyatvat Varchaskavatu.
- Learn to disidentify from your body and all bodies.
- Dilapidates, disease, foul smell in potential form.

b) Na Iti Gamyate :

- Not myself.

c) Seindriya Deha Annakarya Vibaga :

- Similarly body with sense organs also another part of Annam.

d) Tad Vatu Kimiti Na Ikshayate?

- Why don't you look body as Varchaskam.
- Why be partial to body and say it is me, Atma.
- Take care of body, not get attached.

Verse 12 – Introduction :

आद्यन्तयोः अनात्मत्वे प्रसिद्धे मध्येऽपि कः
प्रतिबन्धः ?

*ādy-antayor anātmatve prasiddhe madhye 'pi kaḥ
pratibandhaḥ*

If what is in the beginning as well as what is at the end is obviously not-Self, what is the difficulty in admitting it to be such in the middle? [Introduction – Chapter 2 – Verse 12]

2nd Argument :

- Before Blood, bone outside in form of food, Anatma.
- Before consuming body – Anatma, after digestion Varchaskan.
- Ahara Rupena, Malam Rupena, body Anatma, both Anna Karyam.
- In the middle how can you claim it is me, Atma?
- Nails manicured, mine, cut off – Anatma.
- Don't claim nail and its extension body as Atma.

a) Aadhi Antayo :

- In past, in future.
- New body comes every 10 – 12 years, gradually happens, not aware.

b) Prasidde :

- Not challenged.

c) Madhye Api :

- Body closer to you for 100 years.

d) Kaha Pratibandaha :

- What obstacle is there for you to accept it as Anatma.

Verse 12 :

प्रागनात्मैव जग्धं सद्-आत्मताम् एत्यविद्यया ।
स्त्रगालेपनवद्-देहं तस्मात् पश्येद्-विविक्तधीः ॥ १२ ॥

*prāg anātmaiva jagdham sad ātmatām ety avidyayā
srag-ālepana-vad deham tasmāt paśyed vivikta-dhīḥ*

What is not-self before gets the status of the Self after consumption due to avidya. So a man of discrimination should see the body like a garland and ointment. [Chapter 2 – Verse 12]

a) Prak Anatma Eva :

- Before getting converted into blood, bone, etc, body was Anatma in the form of food.
- Later also food.

b) Dagdam Satu :

- After it is consumed, it is Anatma.
- Nail, Hair, Bone, blood temporarily exists.

c) Sad Atmanam Eti :

- Mistaken as self due to Avidya, ignorance.
- 1st Argument – Anna Karyatvat.
- 2nd Argument – Aadyantaho Anatmatvat.

Revision :

- Mahavakyam can directly give self knowledge with preparatory steps.
- Grasp clear meaning of Tat and Tvam.

Tat	Tvam
<ul style="list-style-type: none">- Paramatma, Brahman.- Pure existence Chandogya Upanishad : <ul style="list-style-type: none">- Sad Eva soumya... [6 – 2 – 1]- Without Nama – Rupa contamination.- Exists even today in pure form as in our sleep state.	<ul style="list-style-type: none">- Pure chit, Sakshi, Consciousness.- Emphasised here.- Atma separated from body.- Body, mind – Anatma.- If Body, mind not separated as Anatma, meaning of Tvam includes Anatma.- Then Mahavakya will not make sense.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tas mādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Therefore, take pain to separate I from Anatma consisting of Sharira Trayam.
- Sthula Shariram – grossest.
- **Atma – Anatma Viveka Compulsory before Mahavakya Sravanam.**

Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेशीकां धैर्येण ।
तं विद्याच्छुक्रमृतं तं विद्याच्छुक्रमृतमिति ॥ १७ ॥

Angustha-matrah puruso-'ntaratma sada jananam hrdaye sannivistah,
Tam svac-charirat pravrheth munjadi-vesikam dhairyaena,
Tam vidyac-chukram amrtam tam vidyac-chukram amrtam-iti ॥ 17 ॥

The Purusa of the size of a thumb, the Inner Self, is ever seated in the heart of all living beings. One should draw Him out from one's own body with steadiness, as one draws the pith (central stalk) from a reed (rush grass). Know Him as Pure and Immortal, yes, know Him as the Pure, the immortal. [II – III – 17]

- Separating stock from Munja grass.
- I can claim my immortality only when I separate myself from the mortal body.
- Body should not be included in meaning of “I”.

a) Aatyantaho Anatmatvam :

- Before body blood, bone existed as Anatma in plate.
- Gets converted to blood, bone...
- Now intimate like contact lens.
- Intimacy does not prove it as myself.

b) Pashchat Api Anatma :

- Before and after, body is Anatma, in the middle also Anatma.
- Atma exists all the time, changeless entity.

c) Avidyaya Anatmaya Eti :

- **Body gets status of I only because of ignorance.**

d) Prag Anatma Eva :

- Body aquired by us temporarily, taken by us temporarily dropped later like garland or perfume applied on body.

e) Srag Alepena Vatu :

- Srag = Garland, Mala

Worn close to me, but I know it is Anatma.

- I – Jiva in previous Janma had a particular body.
- At death threw away that body.
- This body another flower Mala I put on, until it withers, fades away.
- Previously Anatma later Anatma, in between close to myself but Anatma.

Gita :

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

**vāsāṁsi jīrṇāni yathā vihāya
navāni grhṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2-22 ||**

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

- Body is Agantukam, incidental only.

f) Alepanam :

- Like Chandanam, fragrance smeared, fades, temporary plastering.
- Sthula Shariram is temporary plastering in Sukshma Shariram.
- This plastering will fall off like paint.
- Body is temporary layer of matter on the mind, can fall off anytime.
- **Asamantat Lipyate :**
Plastered by Bhagavan.
- Teeth goes off, hair falls.
- Why do you say I.

g) Pashchat :

- Learn to look at body in this manner.
- Never have strong Abhimana.
- Use it as temporary means.
- Example :
Cup – temporary to drink Amrutam – coffee and thrown away.
- Throw away body after Jnana Amrutam is taken.

h) Vivikta Dhi = Viveki

- Discriminative person develops such attitude towards body.

Verse 13 – Introduction :

अथ एवमपि मद्वचनं नाद्रियसे,
स्वयमेव एतस्मात् शरीराद् अशुचिराशेः निराशो भविष्यसि ।

*athaivam api mad-vacanam nādriyase
svayam evaitasmāc charirād aśuci-rāśer nirāśo bhaviṣyasi*

Even though my word is not accepted, you will have on your own revulsion from this body, a heap of impurities. [Introduction - Chapter 2 – Verse 13]

- By this description, develop Vairagyam to body.
- Next stronger dose.
- Description of body after Jiva leaves body. It will never identify.

a) Atha :

- Hereafter.

b) Evam Api Mat Vachanam Na Adriyase Chet :

- If you don't understand my words, respect my knowledge.

c) Svayam Eva Na Adriyase Banvavati :

- Will develop detachment if you read following verse.

d) Etasmat Sharire :

- This body, Idam is different from Aham.

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
idaṃ śarīraṃ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṃ prāhuḥ
kṣētrajña iti tadvidaḥ || 13-2 ||

The Blessed Lord said : This body, O kaunteya (son of Kunti) is called the Ksetra (field), and he who knows it is called Ksetrajna (the Knower-of-the-field) by those who know them (Ksetra and Ksetrajna) i.e., by the sages. [Chapter 13 – Verse 2]

- Field – Ksetram for Jiva.

e) Ashauchi Rase :

- This dirty body is covered by skin and expensive clothes.
- It will get detached when Jiva leaves the body.

Verse 13 :

मन्यसे तावदस्मीति यावदस्मान्न नीयसे ।
श्वभिः क्रोडीकृते देहे नैवं त्वं अभिमंस्यसे ॥ १३ ॥

*manyase tāvad asmīti yāvad asmān na niyase
śvabhiḥ kroḍī-kṛte dehe naivaṃ tvam abhimaṃsyase*

As long as you are not taken out of this [body], you think "I am this [body]." You do not have this identification when this body is embraced by dogs. [Chapter 2 – Verse 13]

a) Asmi iti Tadvad Abhimanyase :

- You can identify with body only till death.

b) Asmatu Na Niyase :

- As long as you Jiva (Sukshma Shariram) is not separated from body by Ishvara.
- As long as Sukshma Shariram is there, it seems to be alive and decent.
- When Jiva quits, you will not love the body.
- Cremation is ritual Antya Yishti – Children offer body to Agni Devata.
- Final Homam of this Janma.
- Sanyasa Niragni, given up rituals, no Antya Yishti Samskara.

Verse 14 :

शिर आक्रम्य पादेन भर्त्सयत्यपरान् शुनः ।
दृष्ट्वा साधारणं देहं कस्मात् सक्तोऽसि तत्र भोः ॥ १४ ॥

*śira ākramya pādena bhartsayaty aparān śunaḥ
dr̥ṣṭvā sādharmaṇaṁ dehaṁ kasmāt sakto 'si tatra bhoḥ*

Standing on the head [of the body], one dog fights with other dogs. Having seen that the body becomes the common possession, oh, how is it you are attached to it? [Chapter 2 – Verse 14]

- Be detached from body.
- All said to explain “Tat Tvam Asi”.
- I should not include body in Tvam.
- Body not uniquely yours, claimed by children, spouse.

a) Kasman Santahi Asi :

- Why attached to this body?

b) Drishtva :

- Aim : To detach from body, not develop hatred, disgust, anger.
- Cynicism is negative attitude, not aim.
- It is a temporary means hence dissociate.
- If hatred, guru – teaches following verse :

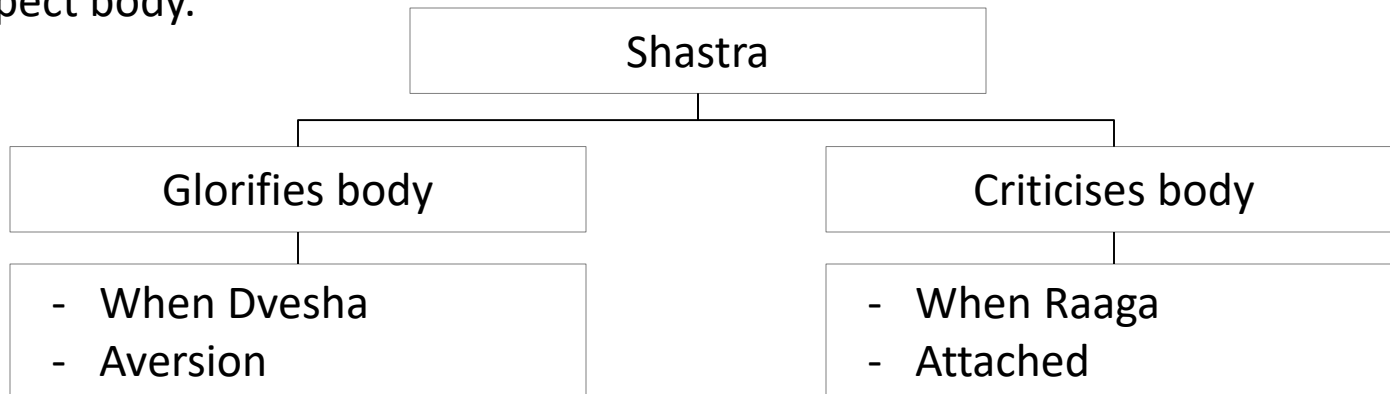
Shiva Manasa Stotram :

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥ ४ ॥

Ātmā tvaṁ girijā matiḥ saḥacarāḥ prāṇāḥ śarīraṁ grhaṁ
pūjā te viṣayopabhogaracanā nidrā samādhisthiṭiḥ |
Sañcāraḥ padayoḥ pradakṣiṇavidhiḥ stotrāṇi sarvā giro
yadyatkarma karomi tattadakhilam śambho tavārāadhanam ||4||

O Lord, You are my Atma (Soul), Devi Girija (the Divine Mother) is my Buddhi (Pure Intellect), the Shiva Ganas (the Companions or Attendants) are my Prana and my Body is Your Temple, My Interactions with the World are Your Worship and my Sleep is the State of Samadhi (complete absorption in You), My Feet Walking about is Your Pradakshina (Circumambulation); all my Speech are Your Hymns of Praises, Whatever work I do, all that is Your Aradhana (Worship), O Shambhu. [Verse 4]

- Auspicious, Bagawan residing in body.
- Respect body.



Aim :

- Don't have Raaga or Dvesha towards body.
- Use body as means and transcend it.
- Don't hate, neutralise Raaga.

Verse 15 – Introduction :

श्रुति-परिप्रापितोऽयं अर्थः अनात्मा बुद्ध्यादि-
देहान्त इतीदं आह ।

*śruti-pariprāpito 'yam artho 'nātmā buddhy-ādi-
dehānta itīdam āha*

The following is stated to show that it is the view of Sruti that everything from the intellect down to the body is not-Self. [Introduction - Chapter 2 – Verse 15]

- Until now Pratyaksha + Anumana Pramanam to establish body is only temporary container, you are not body itself.
- Now Sruti Pramanam.
- Buddhi, Sense organs, physical body = Anatma.

Verse 15 :

बुस-व्रीहि-पलालांशैः बीजमेकं त्रिधा यथा ।
बुद्धि-मांस-पुरीषांशैः अन्नं तद्वदवस्थितम् ॥ १५ ॥

*busa-vrihi-palālāṁśair bijam ekam tridhā yathā
buddhi-māṁsa-purīṣāṁśair annam tad-vad avasthitam*

Just as a seed changes into the three forms of chaff, grain, and bran, even so the food assumes the forms of intellect, flesh and excretion. [Chapter 2 – Verse 15]

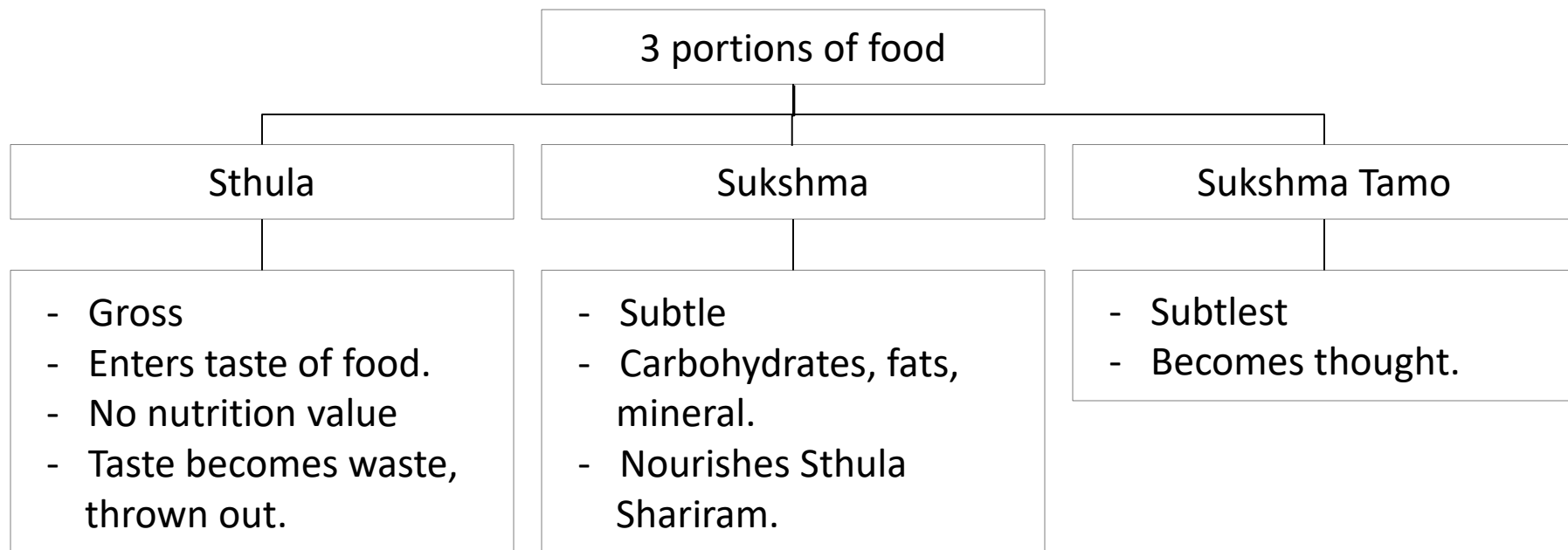
Chandogya Upanishad :

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो
धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं
योऽणिष्ठस्तन्मनः ॥ ६.५.१ ॥

*annamasitam tredha vidhiyate tasya yah sthavistho
dhatustatpurisam bhavati yo madhyamastanmamsam
yo'nisthastanmanah ॥ 6.5.1 ॥*

When we eat food, it divides itself into three parts. The grossest part of it becomes excreta; that which is less gross becomes our flesh; and the finest part becomes our mind. [6 – 5 – 1]

- Sat Vidya prakaranam.
- What happens to food we consume.

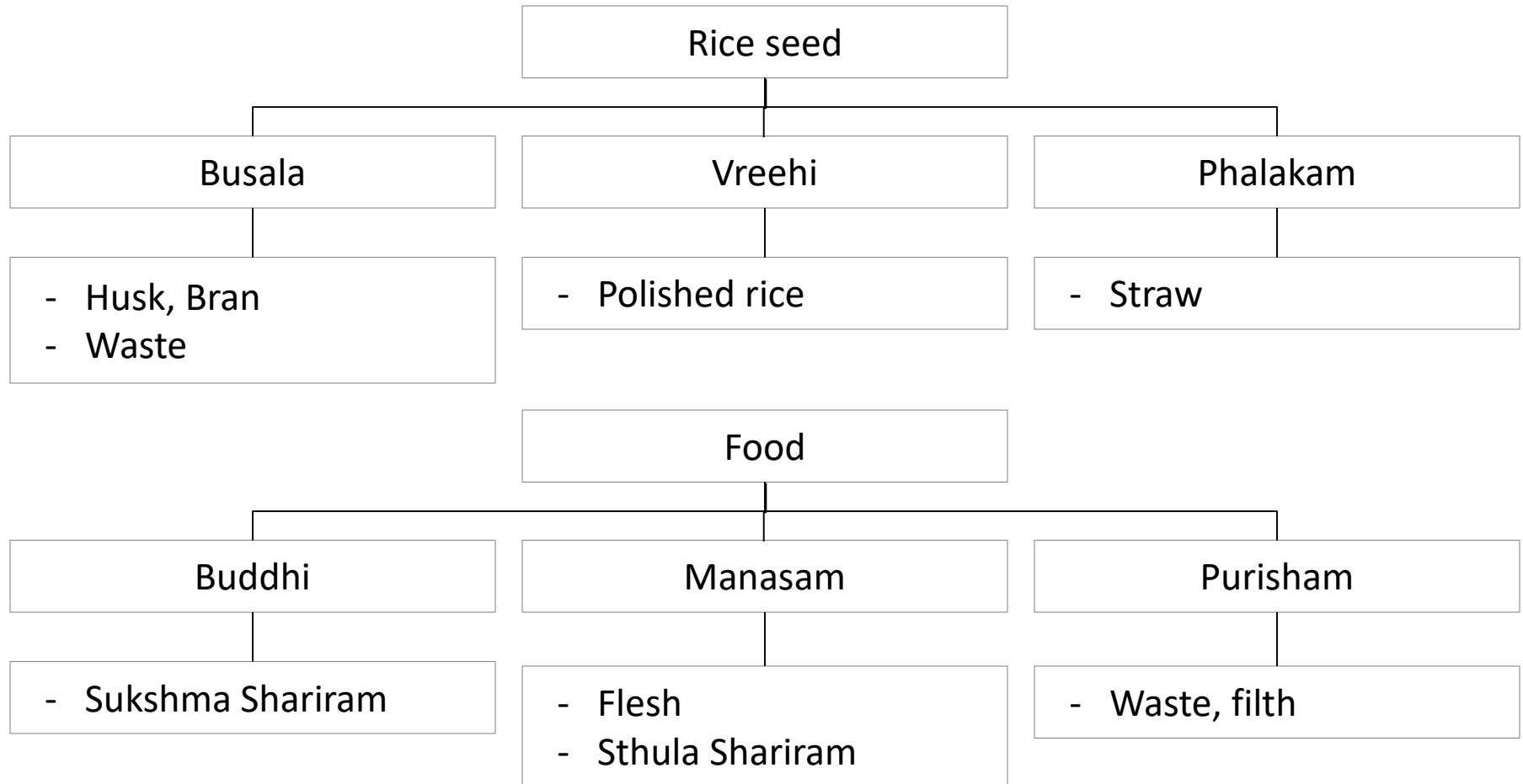


Essence :

- **Sthula, Sukshma born and nourished by food alone.**
- Thoughts nourished by food.
- Chemicals – used to remove imbalance of sodium.
- Mind made of chemicals, Anna Karyatvat, Sthula Sukshma, Anatma.
- How one part of food can enter Sthula, Sukshma?

Example :

- One seed produces plant with 3 different parts.



- Drop onion, Poondur (Garlic).

Gita : Chapter 17

- Food and character have connection.

Verse 16 – Introduction :

यथोक्तार्थ-प्रतिपत्तौ सत्यां, न रागद्वेषाभ्यां
विक्रियते विपश्चित् इत्यस्य अर्थस्य प्रतिपत्तये
दृष्टान्तः ।

*yathoktārtha-pratipattau satyām na rāga-dveṣābhyām
vikriyate vipaścid ity asyārthasya pratipattaye
drṣṭāntaḥ*

The [following] example is given in order to convey the idea that the man of knowledge, if what has been stated is understood [by him], will not be subject to desire and aversion. [Introduction – Chapter 2 – Verse 16]

- Body is decaying matter, has temporary value, use it and throw it.
- Let Abhimana in body go away.

Raaga Dvesha Na Vikriyate :

- Person not disturbed by likes and dislikes.
- Likes and dislikes extended to family where I have Abhimanam.
- Family, universe only contaminated by my Abhimana, attachment (Jiva Srishti).

How family Abhimana Generated?

- Only through physical body, not by Sukshma, Karana Shariram or Atma.
- Only because of physical Body Abhimana, in waking state, family Abhimana is born.
- Out of 5 Billion people 5 people decisions disturb me – because of my Abhimana.

- **All Raaga Dvesha centred on me – is Deha Abhimana” = Ahamkara, Karta, Bokta.**

- I don't have control over any Anatma neither mine or others.

- **Deha Abhimana is cause of all emotional pairs and disturbances.**

Raaga Dveshabyam Na Vikrayate Vipaschite :

- Wise person has lightened his likes + dislikes.

Understand clearly :

- Deha Abhimana is cause of all disturbances.
- **Raaga Dveshas are, all forms of expectations.**
- Any expectation disturbs the mind.

Verse 16 :

वर्चस्के सम्परित्यक्ते दोषतश्चावधारिते ।
यदि दोषं वदेत् तस्मै किं तत्रोच्चरितुर्भवेत् ॥ १६ ॥

*varcaske samparityakte doṣataś cāvadhārite
yadi doṣam vadet tasmai kiṁ tatroccaritur bhavet*

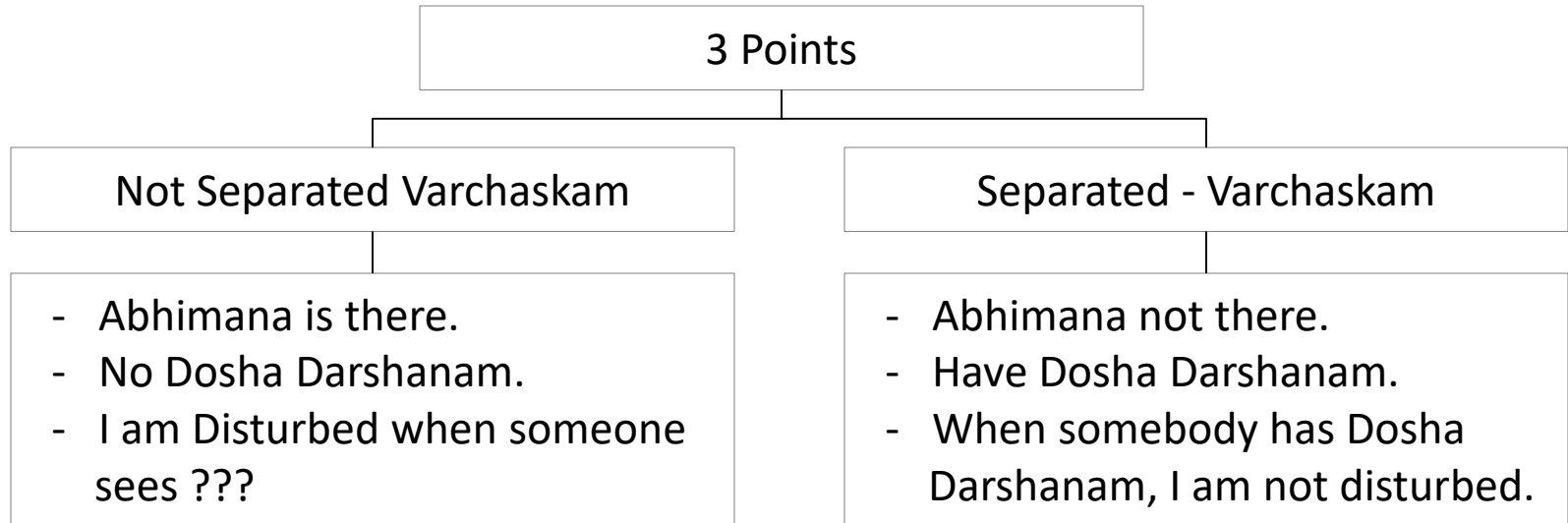
When the faeces is excreted and when its impurity is known, how does it affect him when someone speaks about its impurity? [Chapter 2 – Verse 16]

a) Varchaske Sampariyakte :

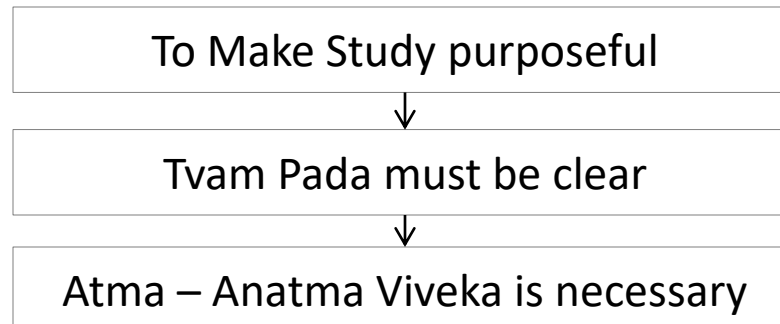
- To drive point.
- Body and waste both are Anna Karyam.
- As long as Vachaskam is within Body, it is included in I – Abhimana.
- I don't have Dosha Darshanam, don't see it as pollution.
- Go to temple, Puja Room, class etc., with it.

b) Na Ashaucha Buddhi :

- There is Abhimana + No Dosha Darshanam.
- Somebody criticises body, I get disturbed when there is Abhimana.
- When Anna Karya is separated from Body, Abhimana goes, Ashaucha Buddhi comes.
- After separation, no Abhimana, but Dosha Darshanam is there.
- I don't get wild if somebody sees Dosha after separation, don't feel insulted because there is no Abhimana.



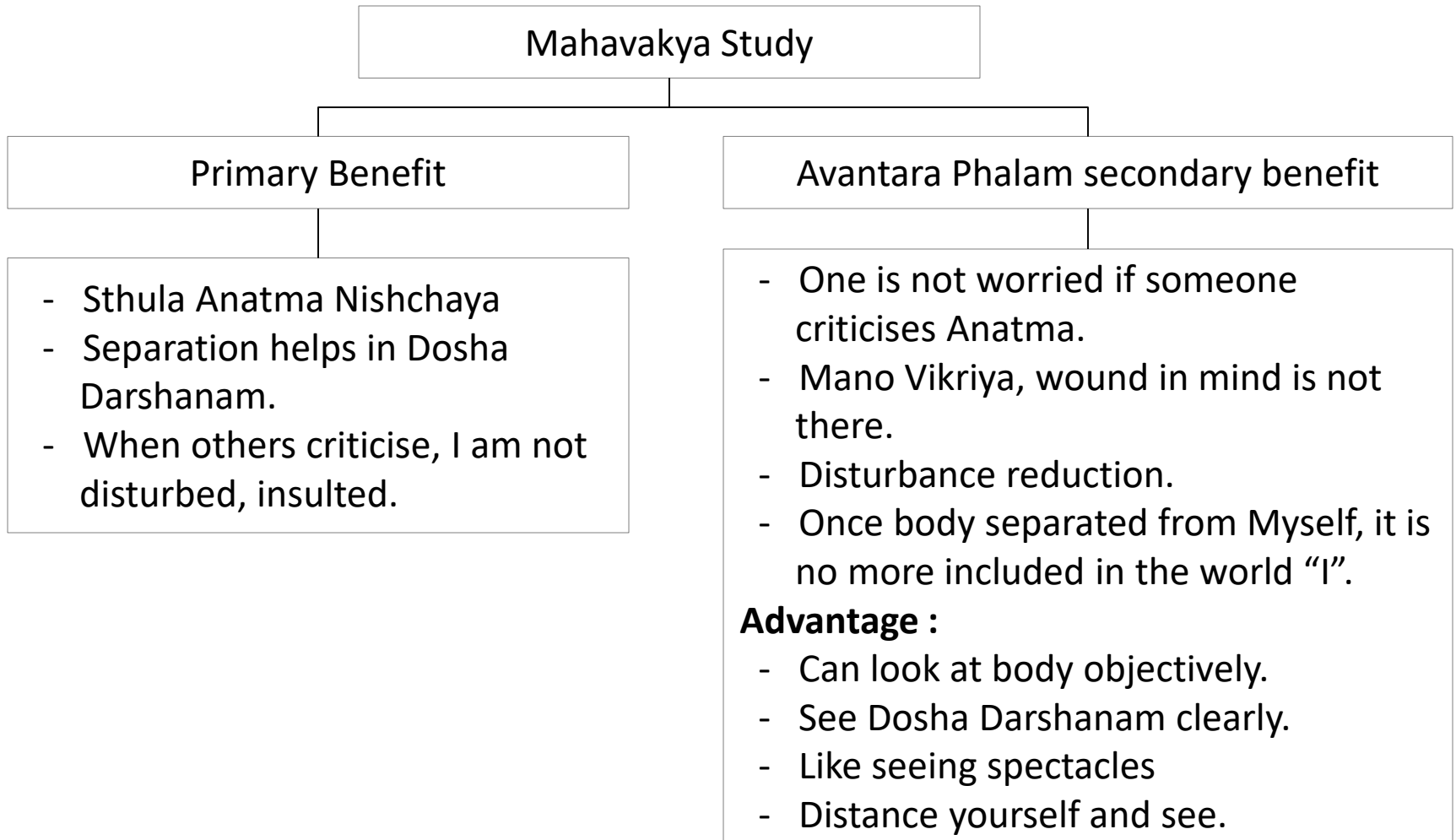
Revision :

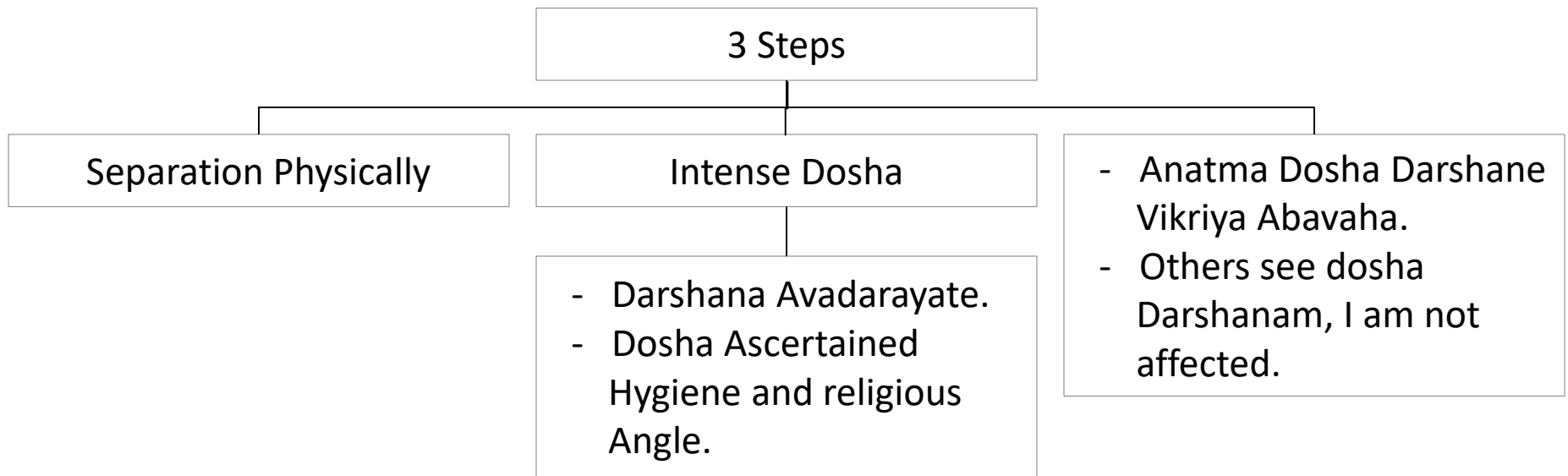


- Anatma is 3 Sharirams.

Topic :

- Sthula Sharira Anatma Nishchaya here.
- Establish physical body is Anatma.
- 3 Slokas diversion (Prasangavasat) – Verse 16, 17, 18.





Varchaskam	Body
<ul style="list-style-type: none"> - Anatma Karyam - Separation from me is a physical Job, away in Distance. 	<ul style="list-style-type: none"> - Anatma Karyam. - Separation not physical (if so, death). - Abhimana Tyagaha. - Intellectual separation. - Once you do Abhimana Tyaga, Atma can be claimed.

Verse 17 :

तद्वत् सूक्ष्मे तथा स्थूले देहे त्यक्ते विवेकतः ।
यदि दोषं वदेत् ताभ्यां किं तत्र विदुषो भवेत् ॥ १७ ॥

*tad-vat sūkṣme tathā sthūle dehe tyakte vivekataḥ
yadi doṣam vadet tābhyāṃ kiṃ tatra viduṣo bhavet*

In the same way, when the gross and subtle bodies are discarded through discrimination, how does it affect the man of knowledge when someone speaks about their defect?
[Chapter 2 – Verse 17]

Verse 16	Verse 17
<ul style="list-style-type: none">- Drishtanta Sloka- Example- Varchaskam	<ul style="list-style-type: none">- Darshtanta- Actual

a) Tataha :

- Similarly.

b) Sthula, Sukshma Dehe :

- w.r.t. gross body and mind.

c) Vivekataha Tyakte Sati :

- Gross body and mind is separated from me Sakshi Chaitanyam mentally through discrimination.
- Mental distancing called Abhimana Tyagaha.

Reasoning :

- Anna Karyatvat.

d) Yadi Anyaha Tabyam Dosham Vadet :

- If someone talks of deficiency of Sthula Shariram or Buddhi, previously I was disturbed.
- I see them as positive, negative conditions of the mind.
- Happily endorse my intellectual limitations.
- Objectively see them.
- See general Doshas – Janma, Mrityu, Jara, Vyadhi.
- Youth – Don't see body Dosha.
- Old Age – Intense Dosha Darshanam.
- Objectivity helps Dosha Darshanam, see mind objectively – Kama, Krodha, etc.,
- Samskaras, aquired in Purva Janmas can't give up.
- In Swapna it comes out.
- If others talk about them Sthula, Sukshma Dehabyam...
- **Listen as if someone criticising somebody else, Sakshi Bavaha.**

e) Tatra Vidushaha :

- Shortcomings seen by others not bothered.
- One who has separated consciousness from body and mind.

f) Kim Bavet :

- What wound, disturbance will come.
- **Titiksha** : Not getting Angry when others find fault in you.

Verse 18 – Introduction :

एतावदेव हि "अहं ब्रह्मास्मि" इति वाक्यार्थ-अप्रतिपत्तौ कारणं यदुत बुद्ध्यादौ देहान्ते हि "अहं मम" इति निःसन्धिबन्धनो ग्रहः । तद्-व्यतिरेके हि न कुतश्चिद्-विभज्यते एकल एव प्रत्यगात्मनि अवतिष्ठते इत्याह ।

etāvad eva hy ahaṁ brahmāsmīti vākyaārthāpratipattau kāraṇaṁ yad uta buddhy-ādau dehānte hy ahaṁ mameti nissandhi-bandhano grahaḥ. tad-vyatireke hi na kutaścid vibhajyata ekala eva pratyag-ātmany avatiṣṭhata ity āha

The [false] notion of "I" and "mine" with regard to objects, beginning with the intellect down to the body, which continuously clings to a person - it is this notion, indeed, that is the cause of the non-comprehension of the meaning of the sentence, "I am Brahman." If, on the contrary, [there is right knowledge], a person is not separated from anyone else when he remains as the one inward Self [of all]. So the following is stated. [Introduction – Chapter 2 – Verse 18]

Primary Benefit :

- Not separaeing Sthula – Sukshma from consciousness is main obstacle in Aham Brahma Asmi teaching.
- Not distancing from Sthula – Sukshma Shariram.

a) Vakyartha Apratipattau :

Vakyartha	Apratipattau
- Knowledge, teaching, Jivatma / Paramatma Aikyam.	- Non perception, obstacle.

- When taught, Student must claim I am Shuddaha.
- If our mind disturbed, included, mind full of unhealthy thought pattern, Aham Shuddaha will not be comfortable.
- When both distanced, always Shuddaha.
- Body, mind, eternally Ashuddaha, both not “I”.
- One who succeeds in separating consciousness from body, mind understands Mahavakyam.

b) Buddhiyadau Dehante Grahaha :

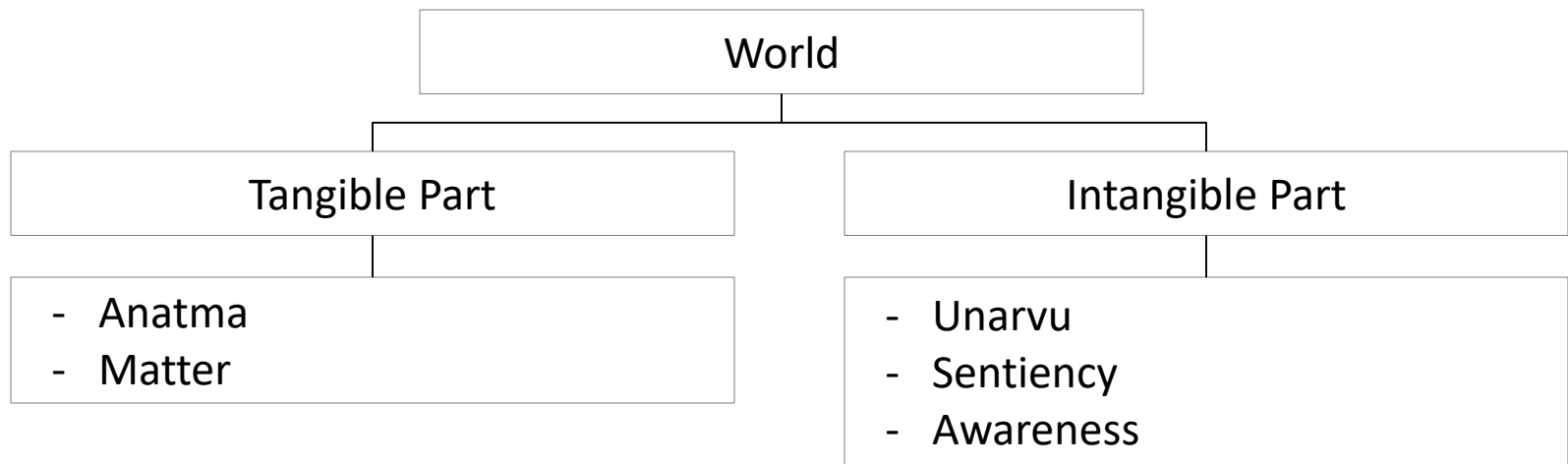
- We have intimate associate or Abhimana in entire anatma.
- Ahamkara and Mamakara association.
- Without Nirmama and Nirahankara Mahavakya will not work.
- How strong is the association?

c) Nissandhi Bandanaha Grahahe :

- Intimate connection where joints are not visible.
- Joints invisible.

Example :

- Good carpenter connects well when 2 planks joints are not seen.
- Now Atma – Anatma connection is invinsible.
- Do not know where Atma begins and ends, where Anatma begins, ends.



d) Tad Vyatreke :

- **One who succeeds in separating consciousness from material body and mind is successful Vedanta student.**
- When connection between Deha and Dehi is done, eliminated, separated.

e) Kutaschitu Aham Na Bhijyate :

- To utter surprise we come to recognise I – is same in every individual living body.
- “I” behind Ants body and my body is same.
- Now I differentiate and divide because body container is different, mind different, therefore division is strong.

Gita :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñāṃ cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānaṃ
yat tajjñānaṃ mataṃ mama || 13-3 ||

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- I Atma am not different from any other Atma in the world, one uniform Atma.

e) Ekala Eva :

- We are all one Atma.

f) Ekatma Nishchasya Bavati :

Gita :

सर्वभूतस्थमात्मानं
सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtastham ātmānaṃ
sarvabhūtāni catmani |
īkṣatē yōgayuktātmā
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

- No idea of isolation, separation, for one identified with Atma.
- Isolation is biggest Samsara problem.
- In old age, I can't do anything and Samsara affects me, others active.
- I am active through all bodies.
- Why cry?
- Ekala eva, Advaita rupena, Pratyagatma Rupena, Avatishtate.
- **Jnani abides in non-isolated Atma.**
- This is the 1st benefit.

Verse 18 :

रिपौ बन्धौ स्वदेहे च समैकात्म्यं प्रपश्यतः ।
विवेकिनः कुतः कोपः स्वदेहावयवेष्विव ॥ १८ ॥

*ripau bandhau sva-dehe ca samaikātmīyaṁ prapaśyataḥ
vivekinaḥ kutaḥ kopāḥ sva-dehāvayaveṣv iva*

How can a wise man who sees the same Self in an enemy, in a kinsman, and in his own body be angry [with anyone], just as [one cannot be angry] with the organs of one's own body? [Chapter 2 - Verse 18]

- When I look at myself as one undivided self, in which millions of Sukshma Sharirams are there, I understand every body.
- Mind has Gunas and Doshas.

2nd Benefit :

- I will not be angry with someone who has deficiencies.

a) Ripou Badau Cha :

- Ripou = Enemy, Shatru.
- Others look at Jnani as enemy.

b) Sama Aikatmyam Prapapashyataha :

- Sees oneness in all bodies with Viveka Shakti.

c) Sva Dehe Avayaveshu Eva :

- When your teeth bites tongue, you don't knock down your teeth in Anger.
- I am same person behind the teeth and tongue, I don't become angry.
- Visishta Advaita Philosophy.
- I am like god, Virat Ishvara, enjoying all bodies like my body.

Second Benefit :

- Kopah Abava Vikriya Abava, freedom from disturbance when others disturb me.

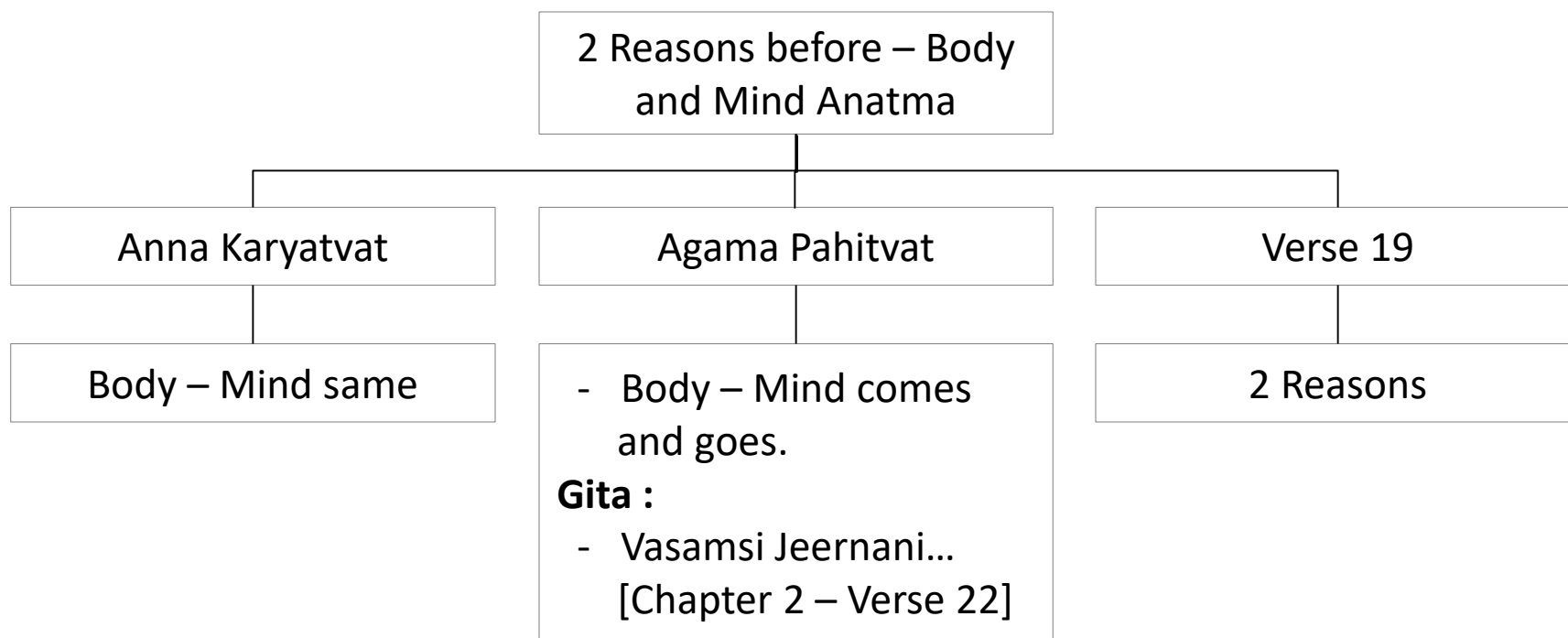
Verse 19 – Introduction :

इतश्च अनात्मा देहादिः ।

itaś cānātmā dehādiḥ

For this reason also, the body and other objects are not-Self. [Introduction – Chapter 2 – Verse 19]

- Main topic of text starts here.
- Verse 16, 17, 18 diversion.
- Because of following reason, body, mind is Anatma to me.



Gita :

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

vāsāṁsi jīrṇāni yathā vihāya
navāni grhṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2-22 ||

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

Verse 19 :

घटादिवच्च दृश्यत्वात् तैरेव करणैर्दृशेः ।
स्वप्ने चानन्वयाद्-ज्ञेयो देहोऽनात्मेति सूरिभिः ॥ १९ ॥

ghatadi-vac ca drsyatvat tair eva karanair drseh
svapne cananvayaj jneyo deho 'natmeti suribhih

Since the body, like a pot, etc., is seen by the same sense organs, and since it does not continue in dream, it should be known as not-Self by the wise. [Chapter 2 – Verse 19]

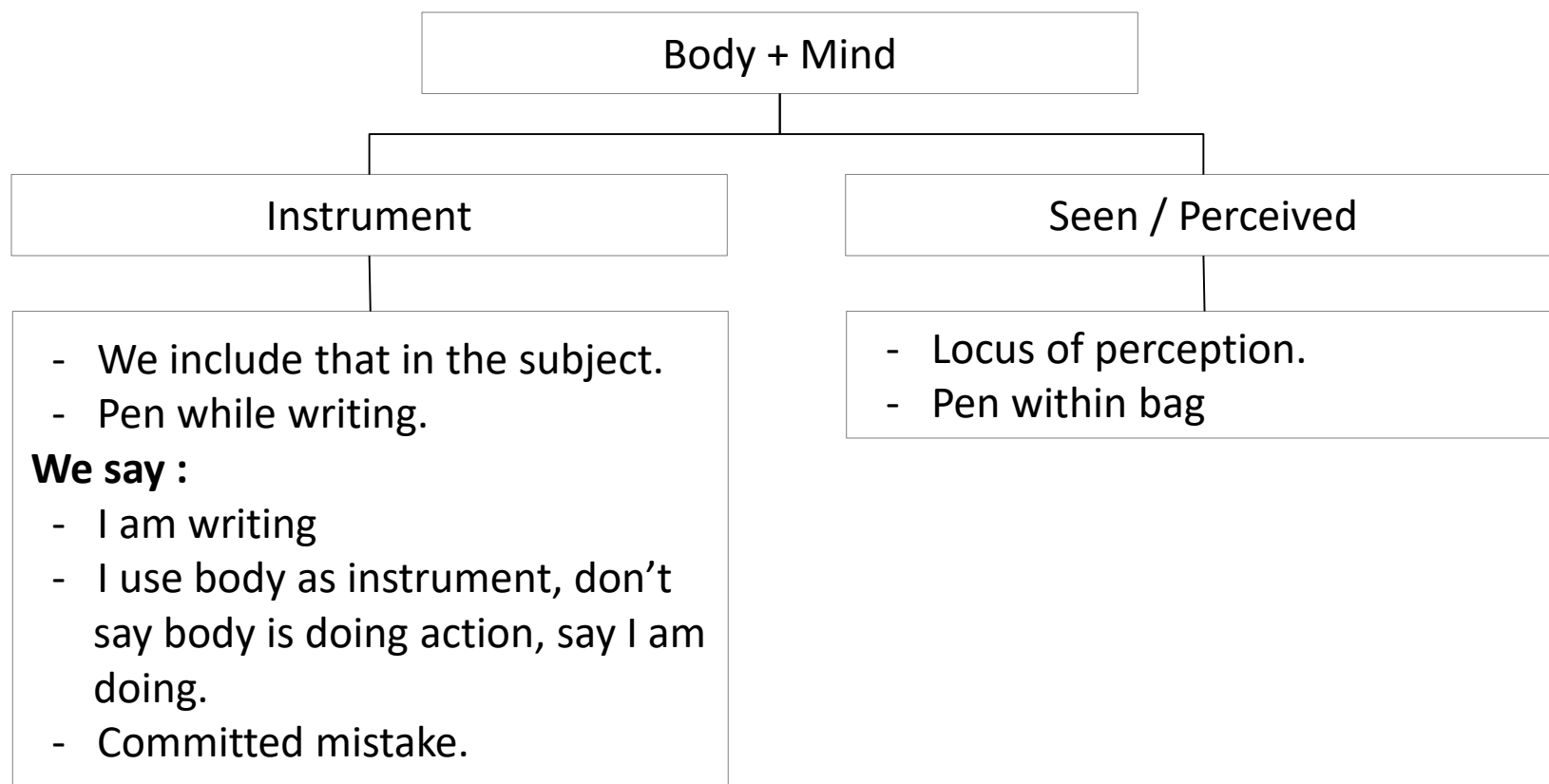
a) Ghata Adhi Cha Vichasvatu :

- Drishyatvat, Deha Anatma.
- Object is not me the subject because it is object of experience like external world.
- Physical body is like pot in all respects.
- Both made of clay, earth.
- Drishi = Sakshi Chaitanyam, Atma.
- Whichever sense organ objectifies world, it can objectify Body also.

Rupa	Gandha	Sparsha	Shabda	Rasa
<ul style="list-style-type: none"> - Eyes - See Body 	<ul style="list-style-type: none"> - Nose - Smell Body 	<ul style="list-style-type: none"> - Hands - Touch Body 	<ul style="list-style-type: none"> - Ears 	<ul style="list-style-type: none"> - Tongue - Can Taste

b) Kareva Karane :

- You are objectifying body, Anatma.



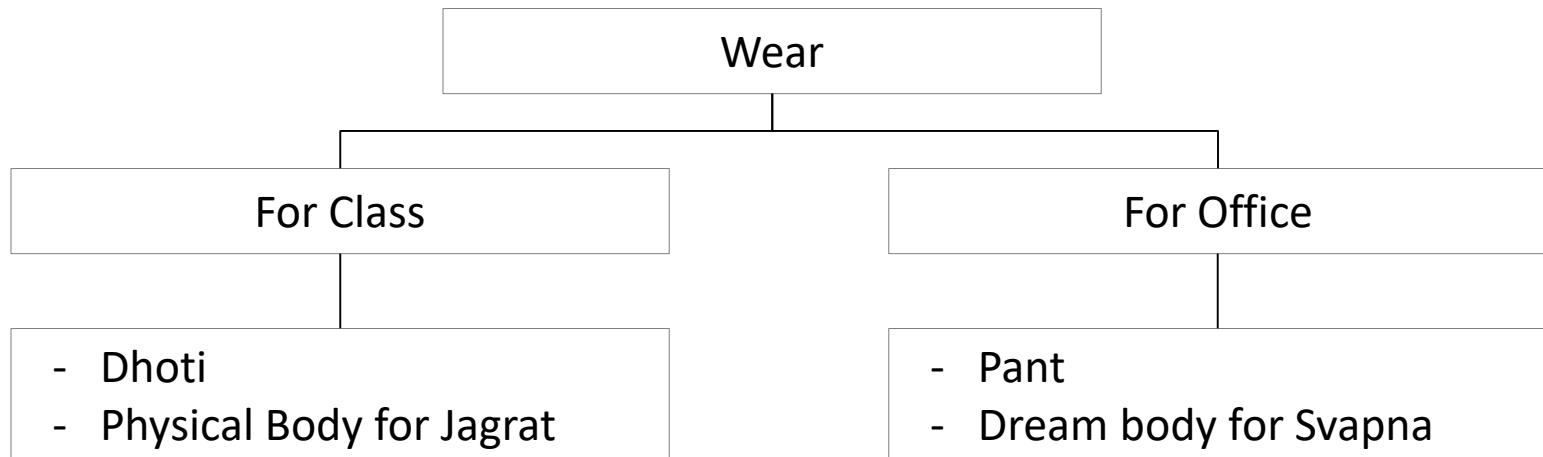
- We use pen with knowledge, Pen is not me.
- I am writing with knowledge, pen not me.

- When we include body, we are not aware of fact.
- Reduce body into pen.
- Drishyatvat.

2nd line – 2nd Argument :

- During Dream, don't use this body, for transactions, use dream body.
- We move all over the world in dream, but this physical body – in cot.
- We drop this body in the Jagrat Prapancha and do all transactions.

Example :



- You are not Dhoti or pant.
- Dream body does not travel to Jagrat, Jagrat body does not travel to dream.
- Ananvayatva Hetu.

Brihadaranyaka Upanishad :

अत्र पितापिता भवति, मातामाता, लोका अलोकाः,
देवा अदेवाः, वेदा अवेदाः। अत्र स्तेनोऽस्तेनो भवति, अण-
हाम्रणहा, चाण्डालोऽचाण्डालः, पौलकसोऽपौलकसः,
अमणोऽमणः, तापसोऽतापसः; अनन्वागतं पुण्येना-
नन्वागतं पापेन, तीर्णो हि तदा सर्वाञ्छोकान् हृदयस्य
भवति ॥ २२ ॥

atra pitā'pitā bhavati, mātā'mātā, lokāḥ alokāḥ, devā adevāḥ, vedā
avedāḥ; atra steno'steno bhavati bhrūṇahābhrūṇahā, cāṇḍālo'
cāṇḍālaḥ paulkaso' paulkasaḥ, śramaṇo'śramaṇaḥ, tāpaso'tāpasāḥ,
ananvāgataṁ puṇyena, ananvāgatataṁ ananvāgataṁ pāpena,
tīrṇo hi tadā sarvān śokān hṛdayasya bhavati || 22 ||

In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Candala no Candala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [IV – III – 22]

- Argument used for Punya Papa there.
- Used here for Sthula Shariram.

Revision :

- Atma Sthula Sharira Viveka.

Ultimate Aim :

- By Viveka, Sakshi arrived at, which is Tvam Pada Lakshyarthā.
- Only after this, Sakshi can be linked to Tad Pada Lakshyarthā Brahman.

Arguments :

- I – Sakshi am not Sthula, Sukshma, Karana Shariram.
- 4 Reasons for I am not Sthula – Sukshma Shariram.

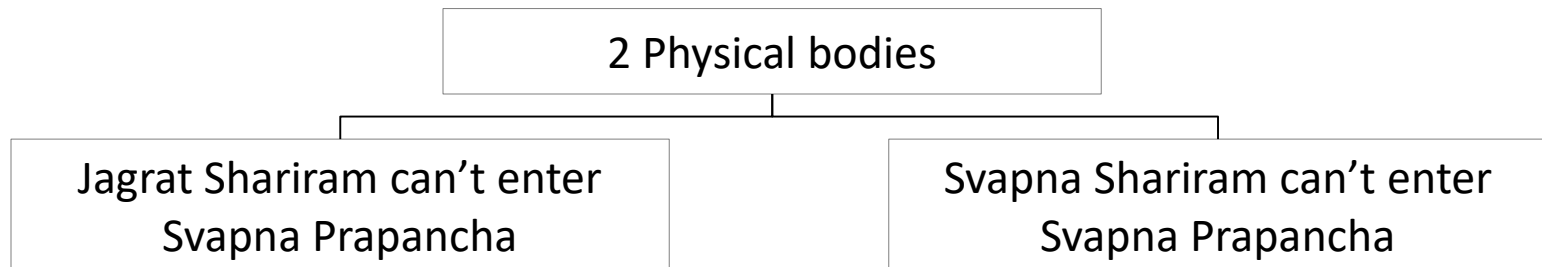
Verse 11	Verse 12	Verse 19
I) Anna Karyatvat : - Body and Mind product of Annam. Example : - Varchaskam.	II) Atyantaho Anatmatvat : - Annam is Anatma, before eating and after excretion – as Varchaskam. - In between also Anatma. III) Agantukatvat : - Subject to arrival at birth and departure at death.	IV) Drishyatvat V) Swapna Ananyatvat

4th Reason : Drishyatvat

- Body is object of experience, must be different than subject.
- Sthula Shariram Anatma, Drishyatvat, Ghatavatu.

V) Swapna Ananyavatu :

- Sthula Shariram does not accompany us during dream.
- We drop physical body in bed and enter Swapna Prapancha.
- Create special physical body of our own and experience tangible body of Swapna Prapancha.



- Mutually exclusive.

Anvaya	Ananvaya
- Accompaniment	- Non-accompaniment

- Does not accompany me the experiencer, consciousness.
- Svapna Ananvayatu Cha.

2nd Line :

- Sthula Body should be known as Anatma different than myself.

Suribihi – Vivekibihi :

- By discriminative people, discerning people, this knowledge has to be gained.

Verse 20 – Introduction :

देहादि-कार्यकरण-संघात-व्यतिरेक-अव्यतिरेक- दर्शिनः
प्रत्यक्षत एव विरुद्धं कार्य उपलभ्यते ।

*dehādi-kārya-karaṇa-saṃghāta-vyatirekāvyatireka- darśinaḥ
pratyakṣata eva viruddhaṃ kāryam upalabhyate*

One who knows the Self as different or as non-different from the body, etc., which are the aggregate of factors which are effects as well as instruments, directly sees the contradictory results [which arise therefrom]. [Introduction – Chapter 2 – Verse 20]

4th Reason :

- Dehadi – Karya – Karana.
- Body is an object of temporary Aham Abhimana.
- How do we know body is object of temporary Aham?

With Aham Abhimana	Without Aham Abhimana
- Body is light	- Body becomes heavy. - Coma, Sushupti, Svapna, Maranam.

- Aham Abhimana withdrawn in Sushupti...
- “I” – Aham Abhimana is able to carry this body.

a) Chaturbihi Uhyate :

- 4 carry body on death.
- Presence of Aham Abhimana makes body light.
- Absence makes it heavy.
- Body is temporary object of Aham Abhimana, Body is not Aham.
- Aham enters body and gets out of 3 Sharirams of body, like a reflection in a mirror.
- Body does not have intrinsic Aham.
- If Aham is intrinsic, body will always be light.

Fact :

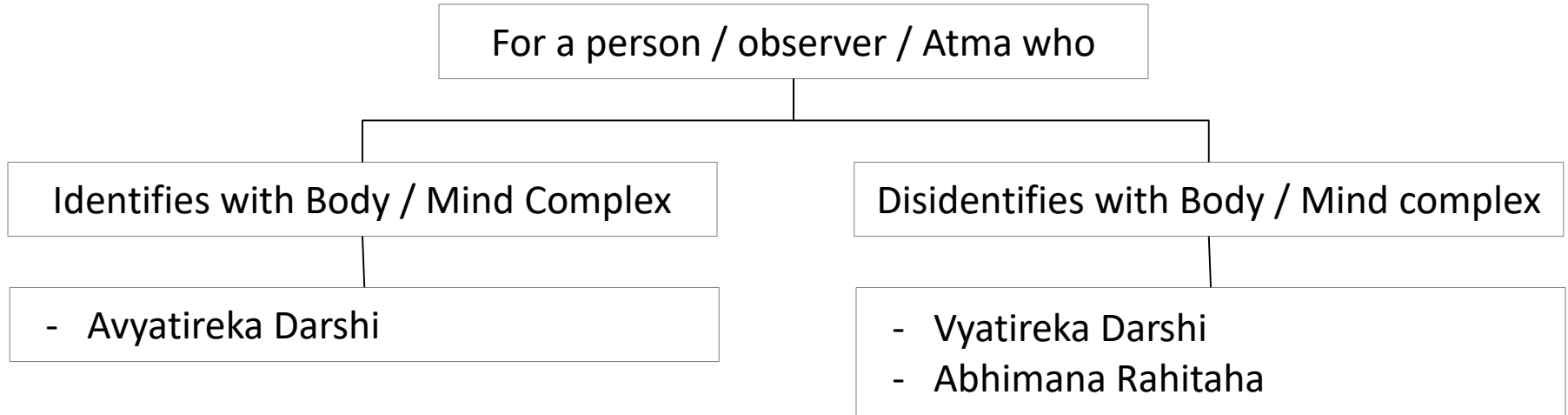
- **Body becomes light and heavy, shows that it does not have Aham intrinsically.**
- Therefore, called Anatma.

a) Deha Dhi Karya Karana Sangata :

Physical Body	Subtle Body
Karyam	Karanam

- Sangata = Complex.
- Physical – subtle body complex.

b) Vyatireka, Avyatireka Atma Darshi :

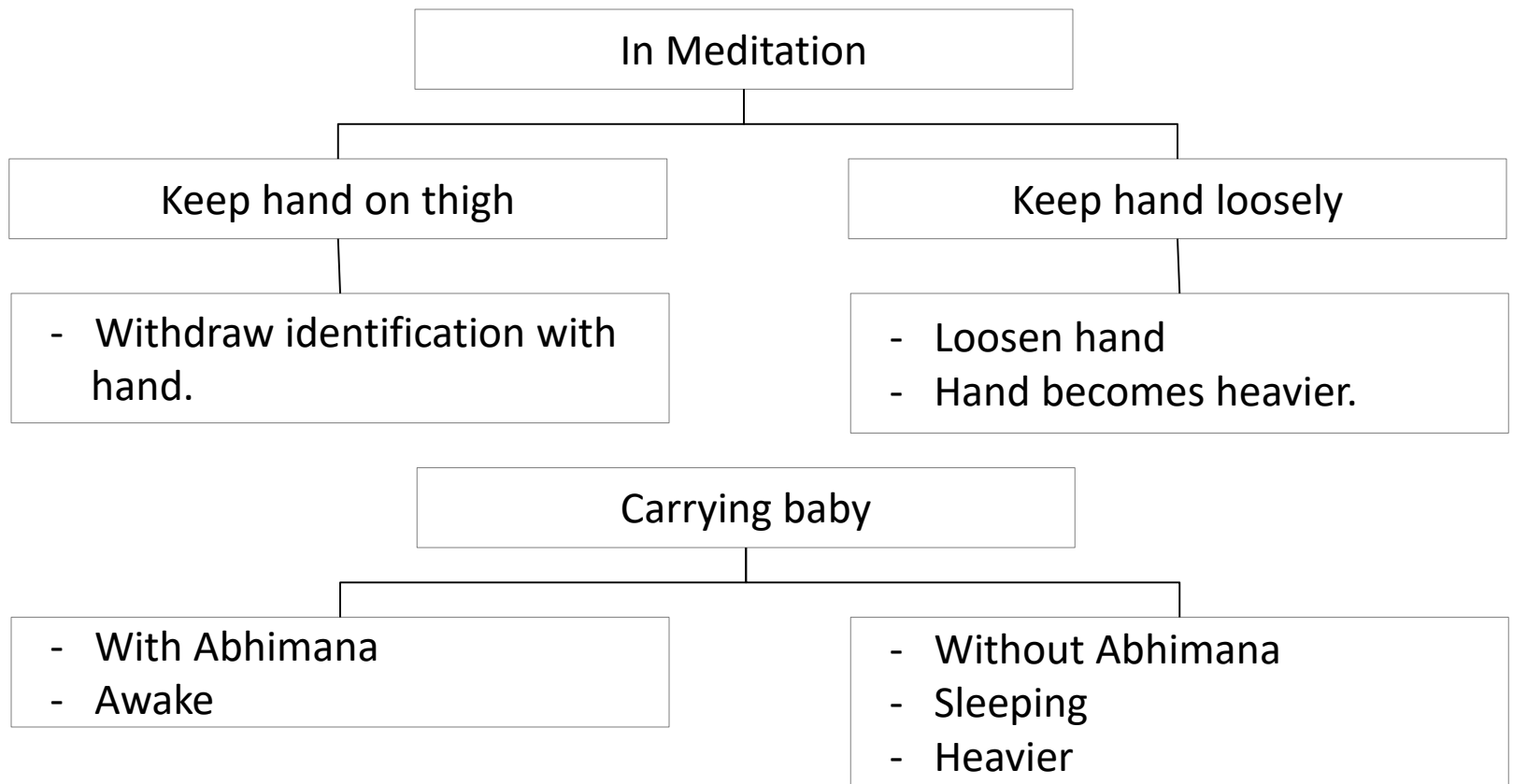


- Between the two there is a gap, difference.
- For one who is detached from body, separated, Abhimana Rahitaha and with identification.

c) Pratyakshata Eva Virodha Karyam Upalabyate :

- Definitely we experience opposite nature.
- What is opposite nature?

Lightness of Body	Heaviness of Body
<ul style="list-style-type: none">- In identification- Person carries himself the body with ease in Jagrat.	<ul style="list-style-type: none">- In disidentification.- 4 persons required to carry.



- Opposite nature, consequence experienced.
- **Upalabyate :**
Experienced.
- **Pratyakshataha :**
Directly.
- What is the difference?

Verse 20 :

चतुर्भिरुह्यते यत्तत् सर्वशक्त्या शरीरकम् ।
तूलायते तदेवाहं-धियाऽऽघ्रातम् अचेतसाम् ॥ २० ॥

*caturbhir uhyate yat tat sarva-śaktyā śarīrakam
tūlāyate tad evāhaṁ-dhiyāghrātam acetasām*

That body which is removed by four persons with all their strength is light like cotton to an ignorant person who is overcome by the sense of identification with it. [Chapter 2 – Verse 20]

a) Idam Sharirakam :

- Physical body has 90 Kg when Abhimana in Body.
- Can carry body, without much difficult.
- But when I quit the body.
- Body is without Aham Abhimana, body can't be carried by one person.
- Therefore I am great!

b) Chatur Bihi Idam Sharirakham Uhyate :

- Dead body has inferior value.
- To reveal inferiority of body he is calling it Sharirakam.
- Utsitaritam – Nindarthe Kaj Pratyaya.

c) Chaturbihir Uhyate Sarvashaktaha :

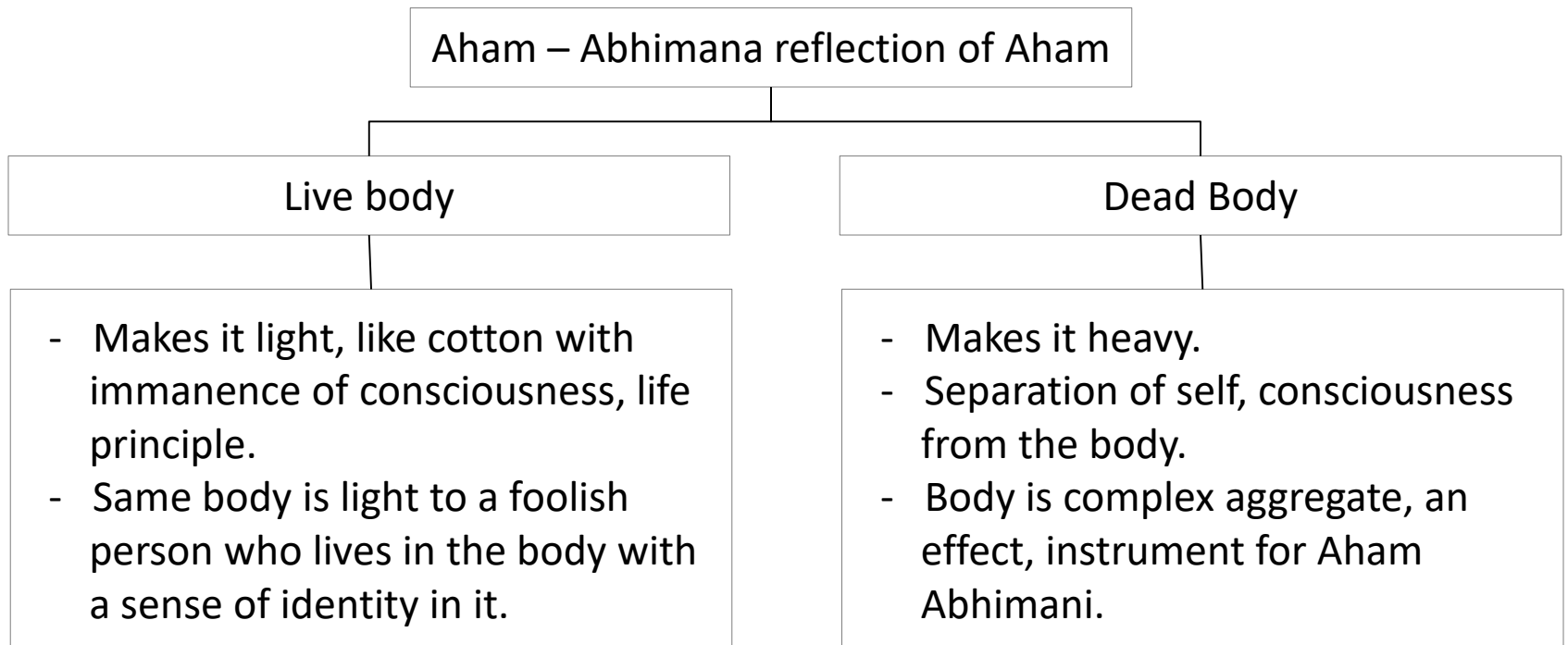
- 4 have to carry with all their strength.
- Now I carry it effortlessly to class, play cricket, gymnastics, walk, run, single handedly carry this body.

d) Tad Eva Aham Dhiya Agratam Chetasam :

- Enlivened, associated with flavoured with.
- Aham Dhiyaha, with Aham Abhimana Aham Vrittihi, heavy body.

e) Dhulayate :

- Becomes light like cotton, tula.
- In boxing, boxer 150 kg, jumps up...
- How?
- Aham Dhiya Atmatam, inhered, blessed by Aham Abhimana.
- Body is object of temporary Abhimana, not real I.



6th Argument :

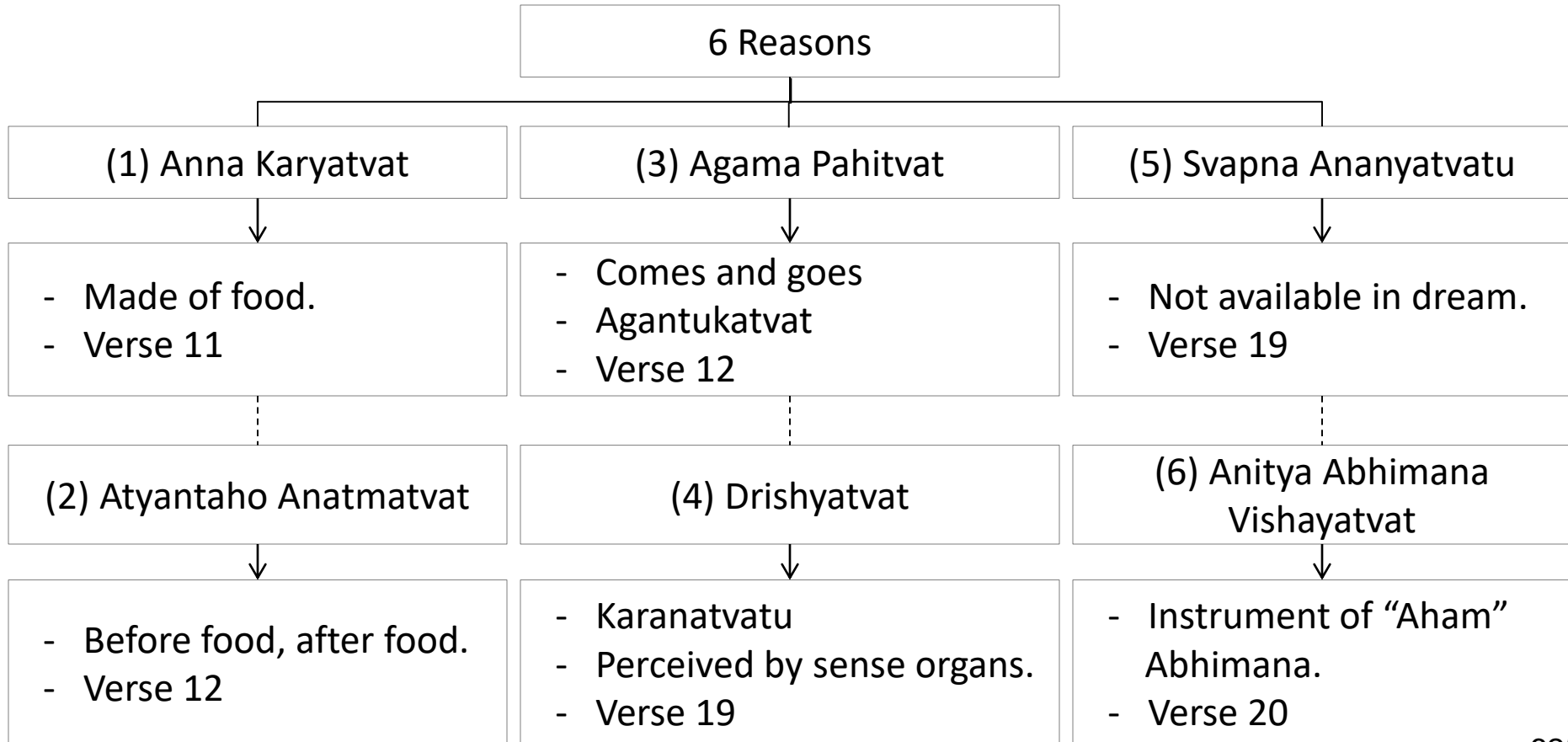
- Body is not I.

Anitya Abhimana Vishayatvat : in Verse 20

- Naishkarmya Siddhi gives 6 reasons – in other books one.

4th Argument :

- **Drishyatvat, object of knowledge.**



Verse 21 – Introduction :

प्रसिद्धत्वात्-प्रकरणार्थोपसंहाराय आह ।

prasiddhatvāt prakaraṇārthopasaṃhārāyāha

Since this idea is well-known, by way of concluding the topic under discussion the following is said. [Introduction - Chapter 2 - Verse 21]

- I am not body everybody knows.
- All Veidikas know, Body is not Atma.

Karma Kanda :

- I am different from Body, not required to talk in Jnana Khanda.
- Do Rituals to get better birth after Death.
- Believe in Punar Janma.
- They accept survival of soul after death.
- We are not body.
- Sankhya, Yoga, Nyaya Veiseshika all believe we are not body, which is cremated.
- All accept Veda Pramana Atma different from Body.

Differences in Atma

Atma is one or many

Atma is Karta or Bokta

Anuhu, Mahan, Madhyama
Parimanaha

- All except Charvakas believe Atma is different from Sthula Shariram.
- Charvakas believe body is Atma.
- 6 arguments for them.
- They don't believe in Punar Janma, don't accept soul different than Body.

a) Prasidatvat :

- Body not Atma, well known amongst Astikas.

b) Prakarnatmaka Upasamhara :

- I want to conclude topic under discussion.
- Atma is different from Sthula Shariram.

Verse 21 :

स्थूलं युक्त्या निरस्यैवं नभसो नीलतामिव ।
देहं सूक्ष्मं निराकुर्याद्-अतो युक्तिभिरात्मनः ॥ २१ ॥

*sthūlaṃ yuktyā nirasyaivam nabhaso nīlatām iva
dehaṃ sūkṣmaṃ nirākuryād ato yuktibhir ātmanah*

After differentiating the gross body [from the Self] through reasoning in this way, just as blueness is differentiated from the sky. The subtle body also should be differentiated from the Self through reasoning. [Chapter 2 – Verse 21]

a) Evam Sthulam Nirasya :

- In this manner Sthulam negated as Anatma.

b) Yuktya :

- Negated by 6 Arguments, like what?

c) Nabhasaha Neelatam Eva :

- Like Blueness of sky is negated with knowledge, Sky does not have blueness.
- Blueness does not belong to Sky.

Important Lesson :

- Negate blueness intellectually, experience continues, Anubava continues, even if I know Sky is not blue.
- Similarly when I negate body is different from myself, knowledge will not stop experiences of physical, biological pain.

Vedanta Teaches :

- Pain does not belong to me, body is an object, pain is an object, I am subject different.
- Experience of Blueness can't be stopped by knowledge.
- Experience does not have power to shake, challenge knowledge.
- Pain does not belong to me the awareness principle.
- Even with pain, I should not doubt validity, doubt Vedanta Pramanam.
- Vedanta reveals how this physical Phenomena of waking, dream, sleep states happen.
- Our Psychological response will be different.
- Sorrow will not be there.

- Sorrow and worry called Chinta, will not be there, they are not biological.
- There will be intelligent response to biological pain.
- Sorrow, worry is rejected through Aantara Sanyasa, by Clasp rejection.
 - CL : Claiming I am Body.
 - A : Anxiety, worry.
 - SP : Special prayers, Visesha Prarthana.

d) Ataha Sukshmam Nirakuryat :

- Hereafter subtle body will be negated from Atma real I which is more difficult.

Svapna :

- We drop physical body.
- Sukshma Prapancha continues in Svapna.
- Travels Janmat Janma, Sharirat Shariram.
- Separating them is difficult.

e) Yuktihi :

- By various reasons.

Verse 22 – Introduction :

कथं देहं सूक्ष्मं निराकुर्यादिति ? उच्यते ।

katham deham sūkṣmam nirākuryād iti. ucyate

How should one differentiate the subtle body [from the Self]? The answer is given [in the sequel]. [Introduction – Chapter 2 – Verse 22]

Sukshma – Sharira Viveka :

- How to separate mind from me?
- Mind is very intimate, appears to be myself.

Verse 22 :

अहं-ममत्व-यत्नेच्छा नात्मधर्माः कृशत्ववत् ।
कर्मत्वेनोपलभ्यत्वाद् अपायित्वाच्च वस्त्रवत् ॥ २२ ॥

*aham-mamatva yatnecchā nātma-dharmāḥ kṛśatva-vat
karmatvenopalabhyatvād apāyitvāc ca vastra-vat*

The notions of "I" and "Mine", effort and desire, are not the attributes of the Self, because they are perceived as objects like leanness and also because they disappear like a garment. [Chapter 2 – Verse 22]

- Attributes of mind are emotional, intellectual, known, experienced by us, object of our knowledge.
- Subject to arrival and departure.
- Hence, can't belong to me.

Argument :

- I can never know my own attributes.
- Known attributes belongs to some other entity.

What are the attributes?

I) Aham – ness, Ahamkara

- I – sense, sense of feeling.

II) My – ness – My – Sense :

- Both I-ness and my-ness experienced during Jagrat and Svapna.
- In Sushupti, don't experience - I – sense, my – sense.

III) Yathna :

- Sense of freewill, choice, effort at mental level, volition.
- Can sit or stand.

IV) Emotions :

- Desire, happiness, anger, jealousy, love, compassion, frustration, Anatma Dharma.

V) Krishatva Vatu :

- Like leanness, fatness of body, attribute of Sthula Shariram.
- Object of experience, lightness or heaviness of body.
- Similarly, attributes of Sukshma Shariram do no belong to me.

a) Karmatrena Upalabdatvat :

- Clearly objectified by me.

b) Apahitvat Cha :

- They go away when I continue to exist.
- Apahi – Subject to departure. If it belongs to me, as long as I continue, they should continue.
- Not intrinsic attributes of me, Atma.
- I experience sorrow, therefore I am not sorrowful.
- **What is experienced, doesn't belong to experiencer.**

c) Vastra Vatu :

- Clothes regularly come and go on Sthula Shariram.
- Emotions come and go on Sukshma Shariram.
- They can't belong to me Atma.

Verse 23 – Introduction :

वैधर्म्ये दृष्टान्तः ।

vaidharmye dr̥ṣṭāntaḥ

To bring out the difference, an example is given. [Introduction – Chapter 2 – Verse 23]

Vai Dharme Drishtantaha :

- If you don't accept this fact, important law, what will be consequence?

Important Law :

- **Experienced attributes belong to experienced object and never to subject experienter.**
- Very powerful Law.

I) Orange Colour :

- Experienced



Belongs to experienced cloth – No to seer.

II) Eyes :

- See Colours and forms.
- Can't see its own colour.
- Accept law : If you don't accept what is problem?

Verse 23 :

नोष्णिमानं दहत्यग्निः स्वरूपत्वाद्-यथा ज्वलन् ।
तथैवात्मात्मनो विद्याद् अहं नैवाविशेषतः ॥ २३ ॥

*noṣṇimānaṃ dahaty agniḥ svarūpatvād yathā jvalan
tathaivātmātmano vidyād ahaṃ naivāviśeṣataḥ*

Just as the blazing fire does not burn its heat, since the latter is its very nature, even so the Self cannot comprehend the "I", should that ["I" be its own, as there is no distinction [between the two cases]. [Chapter 2 – Verse 23]

- Drishtantaha – Counter Example.

a) Agni Ushnam Na Dahati :

- Everything can become object of fire.
- Fire can't destroy its attributes of heat, its intrinsic nature.
- Can't objectify or destroy itself.
- Destruction represents objectification.
- Attribute = Heat, being hot.
- Fire can't burn its faculty, feature of heat, Svaroopavatu, being its essential nature, attribute.
- Similarly Atma can never objectify its nature "consciousness" Atma is myself.

• **I can never objectify consciousness.**

- Never work for experiencing Atma.

- **Consciousness trying to experience Consciousness will never work.**

- Can silence mind, come to blankness, now what to do?
- Entertain thoughts, don't look for something.
- Blankness is illumined by awareness, awareness can't be objectified.

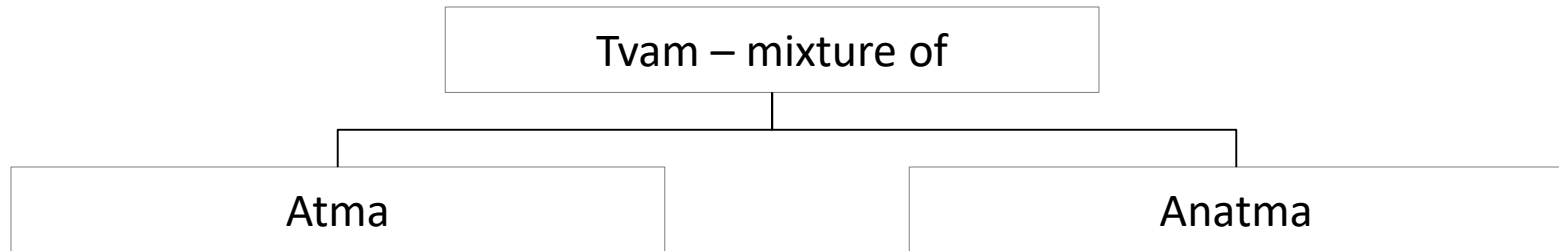
- **Blankness illumining awareness, I am is Vedantic meditation, silence awareness I am.**

- Having entertained this thought for sometime, see various features of this silence awareness.
- This silence I am, is not part, product, property of body.
- I, Silence awareness am all pervading, can't experience.
- Entertain thought, limitation belongs to body – mind complex not to me Atma.
- Aham Nitya, Shudha, Mukta thoughts to be entertained.
- Don't look for Atma Anubava, experience.
- Experience is object, subject to arrival and departure.
- Entertain thoughts centred on Brahman, me, the silence awareness.
- Fire can't objectify its heat.
- Atma can't objectify its own consciousness.
- Eyes cant' see its own colour.
- Tathaiva, in the same way.

- Jvalan, even when fire is burning intensely, it will not destroy its own heat, Svarupatvat Dyatha.
- In the same way, Atma can never objectify itself, can't objectify its own Consciousness also.

Revision :

- As part of Mahavakya Vichara, Sureshvaracharya enters into Tvam Pada Vichara, Atma – Anatma Viveka.



- Sthula Shariram not Atma – upto Verse 21.
- Verse 22 onwards Sukshma Shariram Viveka, mind, Antahkaranam.
- Mind is different from me.
- I am observer of mind, mind is observed by me.

Mind	I – Consciousness
<ul style="list-style-type: none"> - Observed - Object 	<ul style="list-style-type: none"> - Observer - Subject

They can't be identical is method of enquiry :

- Experience of emotions fear, desire, anger, worry are cause of Samsara, intensely experienced by us.
- Emotions are taken for Analysis.

4 Fundamental Laws from Tarqa Shastra :

I) Substance and its attributes can't be physically separated.

- Always intimately together.
- Samanvaya Sambandha.
- What is reason?
- Attributes can't exist independently by themselves.
- Colour, height, weight, length can't exist independently.
- Rely on substance for their existence.

Law No 1 :

- Substance and attributes are inseparable.

II) Corollary :

- Since substance and attributes are inseparable, they must be experienced together only.
- Experience of substance implies experience of attributes.
- Can't experience attributes alone.

Example :

- Cars black colour can be experienced only when I experience the car.

Corollary :

- Experience of attribute presupposes experience of substance.

III) Important :

- If substance and attributes are objects of experience, there must be subject experiencer different from substance and attribute.
- If substance and attribute are object of experience, there must be subject experiencer who is different from substance and attributes.

IV) Corollary :

- Therefore experienced attributes belong to experienced object only, which is the substance.
- They never belong to experiencer subject – I.
- Using 4 principles Sureshvaracharya establishes sorrows belong to the mind and not to me the subject – observer of emotions.
- Using 4 principles Sureshvaracharya wants to establish sorrow does not belong to me.
- Sorrow is an emotional attribute.
- I am free from sorrow.

Emotions :

I) Are experienced by us.

II) Are attributes – Why?

- Emotions can't exist independently by themselves.
- Sorrow, desire, jealousy, anger don't walk on the road in front of me.
- Emotions can't exist independently without mind.

III) Experience of emotional attributes implies experience of mind which is the substance having attributes.

- Mind is substance and it has emotional attributes.

Mind	Emotions	I
- Mental substance	- Attributes	<ul style="list-style-type: none">- Am observer, experiencer of emotional mind, emotion attributed mind.- I am different from both.- No emotion belongs to me.
<ul style="list-style-type: none">- Both Inseparable, objects of experience, simultaneously experienced.		

- Sorrow does not belong to me.
- Therefore, don't require Moksha.
- If I have sorrow, I have to eliminate sorrow for giving Moksha.
- Why are you struggling unnecessarily.

- **Watch your sorrow, claiming I am free from Sorrow.**
- **Sorrow required to claim, I am free from sorrow.**
- Let sorrow come and prove you are different from sorrow.
- Every experience of sorrow will prove I am free from sorrow.
- Why Moksha?
- You are Nitya Mukta Svarupa said in verse 22.

अहं-ममत्व-यत्नेच्छा नात्मधर्माः कृशत्ववत् ।
कर्मत्वेनोपलभ्यत्वाद् अपायित्वाच्च वस्त्रवत् ॥ २२ ॥

*aham-mamatva yatnecchā nātma-dharmāḥ kṛśatva-vat
karmatvenopalabhyatvād apāyitvāc ca vastra-vat*

The notions of "I" and "Mine", effort and desire, are not the attributes of the Self, because they are perceived as objects like leanness and also because they disappear like a garment.
[Chapter 2 – Verse 22]

- **All emotions are thoughts, Pratyayas :**

Aham	Ahamkara
Mamakara	Myness
Yatna	Effort, Will
Ichha	Raaga, Attachment

All 4 are objectified
by Consciousness

Verse 23 – Introduction :

- If you don't accept what I say, what will be the problem?

Sureshvaracharya :

- Emotions are attributes of mind, object.

Purva Pakshi :

- If Purva Pakshi does not accept, what will be his assumption?
- Emotions are not attributes of the Mind.
- Nyaya – Vaisheshika – Raaga Dvesha. Don't belong to mind but to Atma, observer.

Atma	Emotion
- Substance	- Attribute of Atma

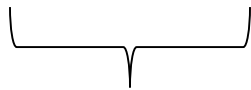
- When I am experiencing emotions, Atma will be experiencing its own attributes.
- Substance experiencing its own attributes.

Subject	Emotions
Substance	Object of Atma

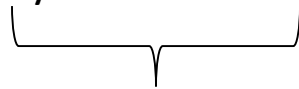
- Substance – object relationship will exist between Atma and emotions.
- You study any experience, above logic will fail.
- Substance and attribute can't have subject – object relationship.

Example :

- Eye can't experience its white colour.
- White colour + eye – Experienter of world.


Subject

- I look at your eyes + colours.


Object

Law :

- Substance can't objectify its own attribute.
- Can't have subject – object relationship.

Fire	Heat
Substance	Attribute

- Can't have burner – burnt relationship, fire can't burn its heat and become cool fire!
- No subject – object relationship.

Verse 23 :

a) Agni Ushnimana Na Dahati :

- Fire does not burn its own attribute of heat.

b) Jvalan :

- Even if you make fire bigger, still it can't burn.

Similarly :

- I → Atma can't observe my own attribute of emotions.
- All observed attributes belong to something else.
- I am free from all attributes, is final conclusion.

c) Svarupatvat Yata Jvalan :

- However big fire may be.

d) Thatha Eva :

- In the same way, Atma Aham, Mama, Ichha, yatna Na Vidyad, can never know its emotions.

Suppositional Argument :

- If emotions belong to Atma, Atma would not have experienced emotions, just as fire does not burn its own heat.

e) Atma, observer, Neiva Vidyat :

- Would never have experienced emotions of Raaga, Dvesha, etc if emotions had belonged to Atma as attributes.

- I am aware of emotions, hence free from emotions even now.
- Aham Nirdukhī, Vedānta does not give freedom from sorrow.
- Vedānta teaches you never have sorrow to be free from, you don't need Moksha.

f) Thateiva Atma Atmanaha Aham Neiva Vidyat :

- Similarly, Emotions would not have been known if emotions were attributes of Atma.
- Why?

g) Aviseshataha :

- Like heat of fire can't be burnt by fire.

Verse 24 – Introduction :

एकस्य आत्मनः कर्मकर्तृभावः सर्वथा
नोपपद्यते इति श्रुत्वा, मीमांसकः प्रत्यवतिष्ठते ।
अहंप्रत्यय-ग्राह्यत्वात् । "ग्राहक आत्मा" इति ।
तन्निवृत्त्यर्थम् आह ।

*ekasyātmanah karma-kartṛ-bhāvaḥ sarvathā
nopapadyata iti śrutvā mīmāṃsakaḥ pratyavatiṣṭhate
aham-pratyaya-grāhyatvād grāhya-grāhaka ātmeti
tan-nivṛtty-artham āha*

Hearing the view that it is utterly impossible for one and the same Self to be both the subject and the object, the Mimamsaka raises the objection on the ground that the Self which is the subject (knower) is known through the "I" - cognition. With a view to refute this, the following is stated. [Introduction – Chapter 2 – Verse 24]

- What have we established?

Ekatma Atma Karme, Tena Ananta Bavaha Na Upapadyate :

- One and same Atma observer can never be subject observer and observed object also.
- Therefore, I am ever observer, never observed body, mind, universe.

a) Ekasya Atmanaha :

- One and same Atma, Sakshi Chaitanyam, observer consciousness.

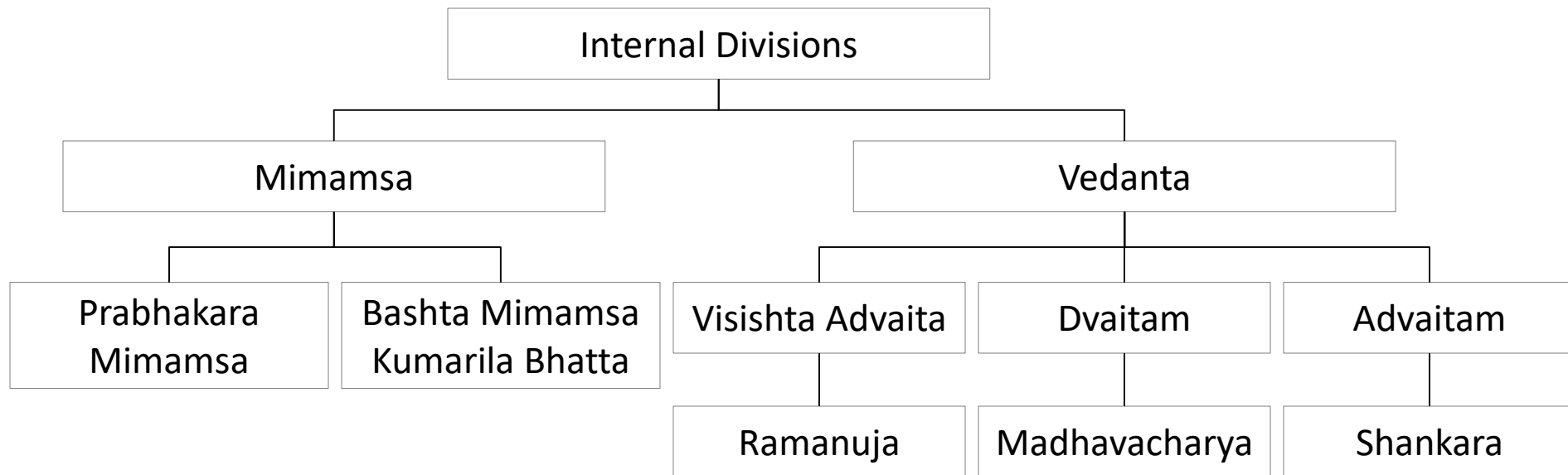
b) Karma Kartru Bava Na Upapadyate :

- Can't have Karma – Kartrutva Bava, subject – object status.
- Bavaha means status.

- **Subject – object status can't be located in one Atma observer.**
- Never work for experience of Atma.
- Trying to make Atma as experiencer and experienced object never possible.
- Dhyanam will never be successful.

c) Iti Sruti :

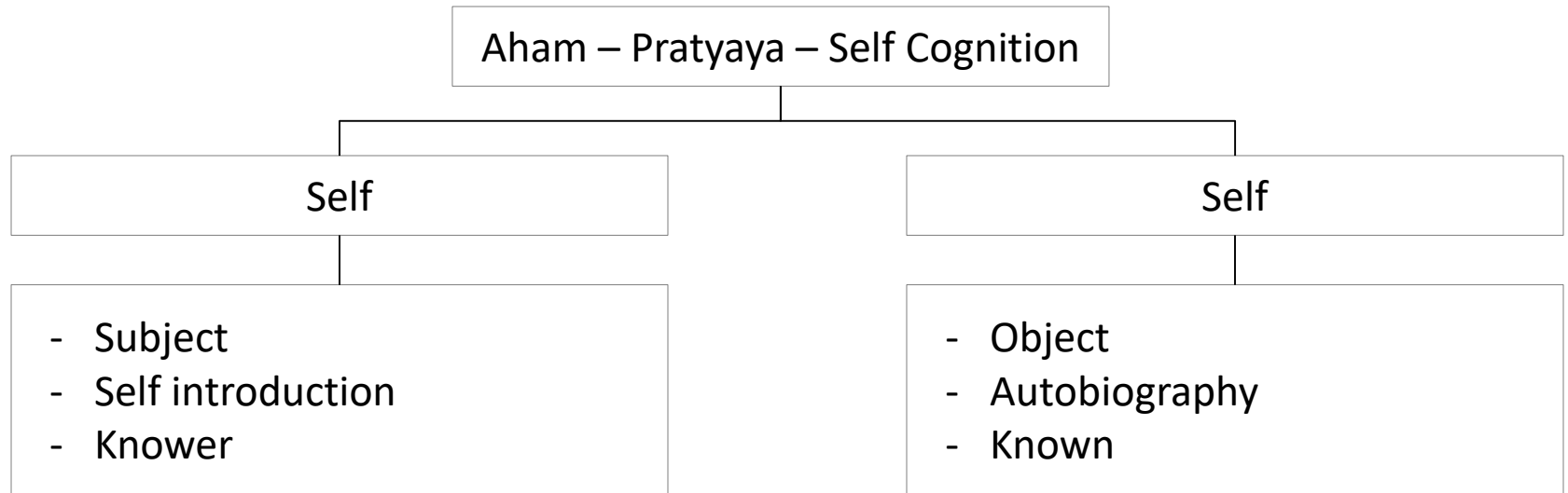
- This is Advaita Siddhanta.
- After hearing this, Bashta Mimasaka comes with objection.



Pratyava Tishtate :

- Challenge our Siddhanta.
- Atma can be both subject as well as object.

As in Self Cognition :



- Aham can enjoy status of subject and object.
- How can you say Atma can't have Karma Kartru Bavaha?
- Aham Pratyaya Grahyatvat.
- Self introduction reveals Self cognition.

d) Iti Bhatta Pratishate :

- Challenges Advaitin.

Tan Nivrtiam Aha :

- To negate such challenge, Author says following.

Verse 24 :

यत्कर्मको हि यो भावो नासौ तत्कर्तृको यतः ।
घटप्रत्ययवत् तस्मात् नाहं स्याद्-द्रष्टृकर्मकः ॥ २४ ॥

*yat-karmako hi yo bhāvo nāsau tat-kartṛko yataḥ
ghaṭa-pratyaya-vat tasmān nāhaṁ syād draṣṭṛ-karmakaḥ*

A cognition which has something as its object cannot, indeed, have it as its subject, as in the case of pot-cognition. So the "I" - cognition cannot have the seer as its object. [Chapter 2 – Verse 24]

- Involved language.
- In any Cognition, require subject, object.
- Cognition = Experience = Pratyaya = Bavaha here.
- In every cognition, experience, distinct subject – object can't be identical in particular cognition.
- Universal, unnegatable law, dwell and assimilate.
- Every cognition including self cognition, requires a distinct subject, object.

a) Yaha Bavaha :

- Every cognition, experience.

b) Yat Karmakaha :

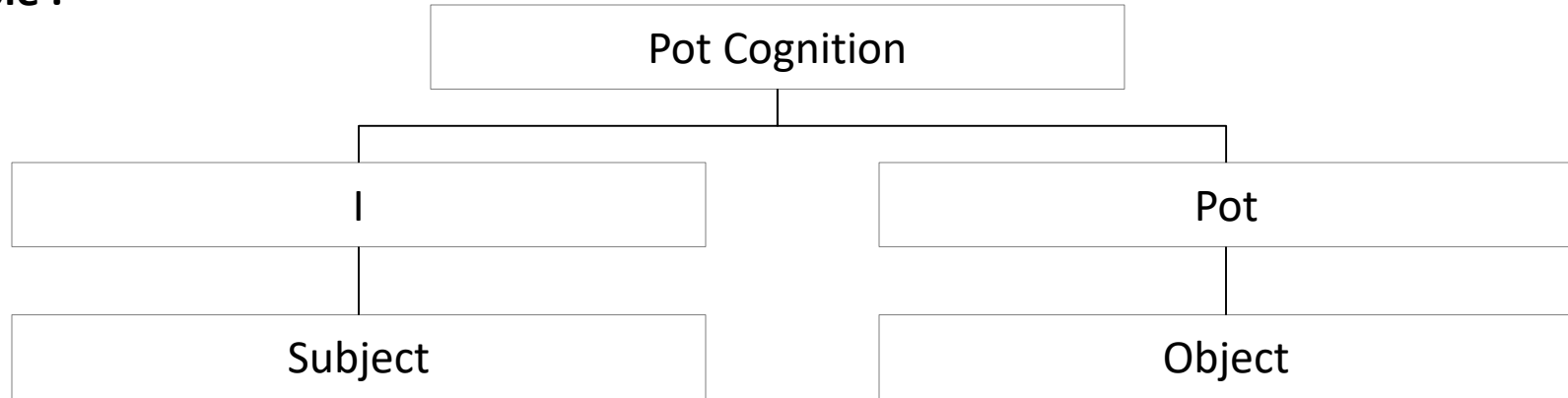
- Which has a particular object.

c) Tat Kartrutvakaha Na Bavati :

- Can't have same object as subject also.

- In any cognition, subject – object can't be identical, one and same.

Example :



In Pot Knowledge :

- Pot not subject and object.

d) Aham Drashtru Karmakaha Na Syat :

- Therefore self cognition can't have self as object.
- Self happens to be subject.
- When you say I – you are never using self.
- Visiting card not you, but is introduction of everything other than you the self.
- Object of self cognition not you the self.
- Aham Pratyaya is self.
- Drishtru Karmakaha Na Syat, can never have self as object.
- Drashta – Karma Yasya Saha – Aham Pratyaya.
- Purva Pakshi – Challenges further.

Verse 25 – Introduction :

अत्राह — प्रत्यक्षेण आत्मनः कर्म-
कर्तृत्व-अभ्युपगमे तत्पादोपजीविना
अनुमानेन प्रत्यक्षोत्सारणम् अयुक्तमिति चोद्यम् ।
तन्निराकरणाय प्रत्यक्षोपन्यासः ।

*atrāha pratyakṣeṇātmanah karma-
kartṛtvābhyupagame tat-pāadopajivinānumānena
pratyakṣotsāraṇam ayuktam iti codyam
tan-nirākaraṇāya pratyakṣopanyāsaḥ*

Here the opponent objects : since it has to be accepted on the basis of perception that the Self is both the subject and the object, it cannot be denied by inference which is dependent on perception. With a view to refuting this, [the position of] perception is set forth. [Introduction – Chapter 2 – Verse 25]

- In self cognition, it is clear I am subject and talking about myself only.
- Anubava is evident to everyone.
- Self cognition has self as object and object, direct experience.

Advaitin	Purva Pakshi – Bhashta
<ul style="list-style-type: none">- In Self cognition, self is subject never object.- Anumana, inference based.- Upajeevi Secondary Pramanam.- Inference based on Pratyaksha.	<ul style="list-style-type: none">- Pratyaksha, experience, Anubava – based.- Upajeevya Primary Pramanam.- Pratyaksha more powerful, can't negate.

Revision :

- Mahavakya Vichara, Tvam Pada Vichara, Atma – Anatma Viveka, 3 Sharirams not me, mind most important, liberation depends on breaking the Hridaya Granthi, knots because of which I mistake myself to be the mind.

Basic Principle :

I) Substance and attributes can never be separated.

- Once separated, attributes can't exist.
- **Guna is Dravya Ashrayaha.**
- This is established by Tarqa, Sureshvaracharya takes it for Granted.

II) Therefore, objectification of attribute means objectification of substance and Viceversa.

- Therefore known attributes can belong to only known objects.
- **Attributes belong to experienced objects only.**
- **No experienced attribute belongs to experiencer subject.**
- Sorrow, fear, anxiety, worry does not belong to you, attributes of mind substance.

Argument :

- If you talk of any attribute, it must be known.
- Can't talk of unknown attribute.
- Known means, it belongs to known object, not knower subject.
- Emotions belong to known Sukshma Shariram.

- All Ahamkara (individuality), I sense and Mamakara belongs to Sukshma Shariram.
- If any attribute had belonged to me, subject, I can never experience or know the attribute.
- To know the attribute, I have to know as the object, attributes will have to be made to an object.
- Attributes can't be separated from me to objectify.
- Therefore I can never have any attribute.
- If I have any attribute, I can never know it or experience.
- Therefore, you have never experienced your attributes.
- Samsaritam, Punya – Papam, Dukhitvam belongs to mind not to me.
- No Prama to say it belongs to me.

Purva Pakshi :

- You say attributes belong to Sukshma Shariram only based on inference Pramana.
- I subject can't be objectified, my attributes can't be objectified.
- Pratyaksha proves we know about ourselves.
- We are able to have conventional self knowledge not Vedantic self knowledge.
- To introduce myself to others, I have to know myself.
- Autobiography proves self knowledge.
- Self is subject and object proved by our experiences which is Pratyaksha.

- Anumanam can't negate the knowledge of the self.
- All emotions are my emotions.
- I have knowledge of my Samsara.
- Most philosophers accept Samsara to sell their product as means of liberation.

Advaitin :

- You are not Samsari, don't require means of liberation.
- Advaitin, teaches Vedanta not for liberation but to prove you don't require liberation.
- Bashyam, Prakarana Granthas, for this.

Student :

- If I know this, will I get liberation.
- Purva Mimamsaka proves I know myself as Samsari, my self knowledge has subject + object.
- Self can be both subject and object of knowledge.
- Attributes of self can also be object of knowledge, I sense belongs to Atma alone.
- Sureshvaracharya refutation in Verse 25 – Introduction.
- Anumanam is weaker than Pratyaksha I agree.
- What you talk of as Pratyaksha is not Pratyaksha but Pratyaksha Abhasa.

Example :

- Like Rajju Sarpa, Rope Snake.

Rope	Pratyaksha Abhasa
Real, Satyam	Rope Snake

Self	Abhasam
<ul style="list-style-type: none"> - Real, Atma Chit, Self, subject Sakshi, never objectifiable, sentient principle, alone exists. - Never an experience, Anubava. 	<ul style="list-style-type: none"> - Mind + attributes + reflection of self (Sentient principle) = Ahamkara. - Object of Sakshi - Sakshyam. - Mind endowed with Chidabasa is sentient. - Body + mind (endowed with sentient principle) is sentient. - Body Mind <ul style="list-style-type: none"> ↓ ↓ Sthula Sukshma Shariram Shariram - Chidabasa makes it sentient I.

- Mind is object only.
- Because of sentiency of Atma, it appears as though “sentient I” – subject I – fake I – Pseudo I, Ahamkara.

- Mind + Chidabasa = Pseudo I = Object of Sakshi.
- Sakshi is sentient I, not chidabasa in the mind.
- I – Chit am Self.
- Because of confusion you objectify mind + chidabasa and call it as self knowledge – Aham Anubava.
- In that you have mind knowledge but no self knowledge.
- We are knowing attributes of mind + mind substance.
- To convince Purva Mimamsa, Sureshvaracharya quotes example of Sthula Shariram.
- Even when we talk about attributes of Sthula Shariram, we don't talk about attributes of object.

• **Never say – Body is fat, sick, old.**

• **Say I am sick, fat, old.**

- Biography of Body becomes my Biography, Autobiography.
- Similarly Biography of mind mistaken as Autobiography and quoting it as Pratyaksha Pramanam.
- It is Pratyaksha Abhasa.
- Pratyaksha proves only known attributes belonging to known objects.
- Self or its features can never be objectified.
- Consciousness of Atma is never objectifiable.

- Have you ever objectified Consciousness of Atma – in any particular experience?
- No Particular experience can objectify Consciousness.
- Similarly if Atma had any attributes we wouldn't experience it.
- Therefore all experienced attributes do not belong to Atma.

Verse 25 :

यत्र यो दृश्यते द्रष्टा तस्यैवासौ गुणो न तु ।
द्रष्टृस्थं दृश्यतां यस्मात् नैवेयाद्-द्रष्टृबोधवत् ॥ २५ ॥

*yatra yo drśyate draṣṭrā tasyaivāsau guṇo na tu
draṣṭr-stham drśyatām yasmān naiveyād draṣṭr- bodha-vat*

That which is perceived in a locus by the seer must be the quality of that [locus], and not that of the seer, because [if it be otherwise] it can never be seen, like the Consciousness of the seer. [Chapter 2 – Verse 25]

a) Yatra Pratyakshena Gunaha Drishyate :

- **Whatever attribute experienced in whatever locus, substance, that attribute belongs to that locus, substance only and never to experiencer subject.**
- Drashtra, by Sakshi whatever Guna is experienced, it belongs to mind or body only.
- Ahamkara is experienced as attribute in Sukshma Shariram.

b) Asou Gunaha :

- Those attributes – Ahamkara, Mamakara, Yatna (Will), Ichha – Desire.

Tasyaiva Bavati :

- Belongs to that mind only, Sukshma Shariram only which is also object of observation.
- They can never belong to “I” the observer.
- If I the observer has any attributes it can never be experienced at anytime or anyplace or under any condition.
- Sarva Deshesu, Kalesu, Avastasu.
- Therefore you can never prove attribute of Atma.

c) Drashtrustham :

- Any attribute which is located in the observer if at all then Drishyatvam neiva yat.
- It can never become object of your experience.
- Any dimension, height, weight, etc, does not belong to you.
- If you had weight you would not have experienced it.
- **Upadesa Sahasri – Gady Bhaga : (Prose Portion)**
If you had pain, you would not have experienced it.
- You are experiencing pain, therefore you don't have pain. Therefore Drashtrutha Gunam, not Guna in Drishta.

d) Drishtutam Na Eva Iyat :

- Will never become object of experience.

e) Neiva Yadak Drishtru Bodhavatu Iyat :

- **Like the consciousness of observer, never seen, heard, smelt, touched because it happens to be your nature, You can never objectify.**
- Drashtru Bodhavatu.
- I do not have any attribute.

Question :

- How we Vedantin talk about self knowledge?
- How Atma Jnanam if Atma is not object of Knowledge?
- I Yat – Yi – Dhatu – To become.

Verse 26 – Introduction :

प्रत्यक्षेणैव भवदभिमतस्य
प्रत्यक्षस्य आभासीकृतत्वात् सुस्थमेव
अनुमानम् । अतस्तदेव प्रक्रियते ।
तत्र च विकल्प-दूषणाभिधानम् ।

*pratyakṣeṇaiva bhavad-abhimatasya
pratyakṣasyābhāsikṛtatvāt su-stham
evānumānam. atas tad eva prakriyate
tatra ca vikalpa-dūṣaṇābhidhānam*

Since the perceptual experience accepted by you is disproved by perception itself, the inference [given earlier] is valid. So the same view will be vindicated [in another way]. For this purpose, the alternatives [of the opponent's view] will be stated and criticized [in the sequel].
[Introduction – Chapter 2 – Verse 26]

Purva Pakshi :

- There is Pratyaksha Pramana to prove whatever I am talking about myself.
- There is Anubava Pramanam to prove that self is both subject and object.

Sureshvaracharya :

- Your Pratyaksha Pramana not real Pramanam, it is Abhasa only.
- Self knowledge from Abhasa is false self knowledge.
- In your self knowledge, “I” cannot be subject and object simultaneously.
- Self called Sakshi because it can’t be objectified.
- I am the subject and mind is object.

- Subject and object can't be identical.

Chaitanyam	Mind
Subject	Object

- No Shastra Pramanam to prove subject and objects are identical.
- Since your Pramana is Pratyaksha Abhasa, my Pratyaksha Pramana which is real, Pratyaksha Pramanam proves subject and objects are different only.
- I always experience that.
- All experienced attributes belong to experienced object, never to experiencer.
- This is Pratyaksha Pramanam.
- Since your Pratyaksha Pramanam is Pratyaksha Abhasa, with Pratyaksha Abhasa, you can't challenge my Anumanam.
- Pratyaksha Abhasa not stronger than my Anumanam.
- Pratyaksha Abhasa can't challenge Anumanam.
- My Anumana Pramanam is stronger.

a) Your Pratyaksha is Abhasi Krutatvat :

- By my real Pratyaksha, your Abhasa Pratyaksha is falsified by me.
- Your Pseudo Pratyaksha can't challenge my Anumanam.

b) My Anumanam is Sustham :

- Unchanllenged, safe.
- Survived no confidence motion.
- My Raaga, Dvesha, Ahamkara, Mamakara should belong to known mind alone, never belongs to me “Atma”.
- Have Sruti, Smriti support also.

Brihadaranyaka Upanishad :

‘त्रीण्यात्मनेऽकुरुत’ इति मनो वाचं प्राणं,
तान्यात्मनेऽकुरुत; ‘अन्यत्रमना अभूवम्,
नादर्शम्,’ ‘अन्यत्रमना अभूवम्, नाश्रौषम्’ इति,
मनसा ह्येव पश्यति, मनसा सृणोति ।
कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा
धृतिरधृतिर्हीर्धीर्भीरित्येतत्सर्वं मन एव;
तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति;
यः कश्च शब्दो वागेव सा । एषा ह्यन्तमायत्ता,
एषा हि न; प्राणोऽपानो व्यान उदानः समनोऽन
इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा,
वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

‘trīṇyātmane'kuruta' iti mano vācam prāṇam,
tānyātmane'kuruta; ‘anyatramanā abhūvam,
nādarśam,’ ‘anyatramanā abhūvam, nāśrauṣam’ iti,
manasā hyeva paśyati, manasā sṛṇoti |
kāmaḥ saṁkalpo vicikitsā śraddhā'śraddhā
dhṛtiradhṛtirhrīrdhīrbhīrityetatsarvaṁ mana eva;
tasmādapi pṛṣṭhata upasprṣṭo manasā vijānāti;
yaḥ kaśca śabdo vāgeva sā | eṣā hyantamāyattā,
eṣā hi na; prāṇo'pāno vyāna udānaḥ samano'na
ityetatsarvaṁ prāṇa eva; etanmayo vā ayamātmā,
vāṅmayo manomayaḥ prāṇamayaḥ || 3 ||

‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent-minded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear—all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing. but it cannot itself be revealed. Prāṇa, Apāna, Vyāna, Udāna, Samāna and Apna—all these are but the vital force. This body is identified with these—with the organ of speech, the mind and the vital force. [I – V – 3]

Gita :

इच्छाद्वेषसमुत्थेन
द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं
सर्गे यान्ति परन्तप ॥ ७-२७ ॥

icchādvēṣasamutthēna
dvandvamōhēna bhārata |
sarvabhūtāni sammōhaṃ
sargē yānti parāntapa || 7-27||

By the delusion of the pairs of opposites, arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa (scorcher of foes). [Chapter 7 – Verse 27]

- All belong to Kshetram, you are Kshetrajna.
- Logic, Sruti, Smriti support exists.
- I am free from Dukham what a relief!
- Samsara belongs to mind, not to me Sakshi, Atma.
- Worry is activity of mind, Sakshi ever changeless...
- **Forget Mind, claim your nature.**

- It is established Sustha Eva.

c) Ataha :

- Therefore, since my Anumanam is safe and sound.

d) Tadeva Prakriyate :

- I want to dwell on same topic a little bit more.
- I – Atma and Mind – separation toughest.
- Anuman topic is continued in following portion.

e) Tatra Cha.. Vikalpa Dushana Abidanam :

- I am going to continue this division of Argument.
- Show the holes in Purva Pakshi, Dushana Abidana, further hair splitting work.
- Same topic in Upadesa Sahashri – Chapter 16, 17.
- Naishkarmya Siddhi, heavily based on Upadesa Sahashri of Shankara.

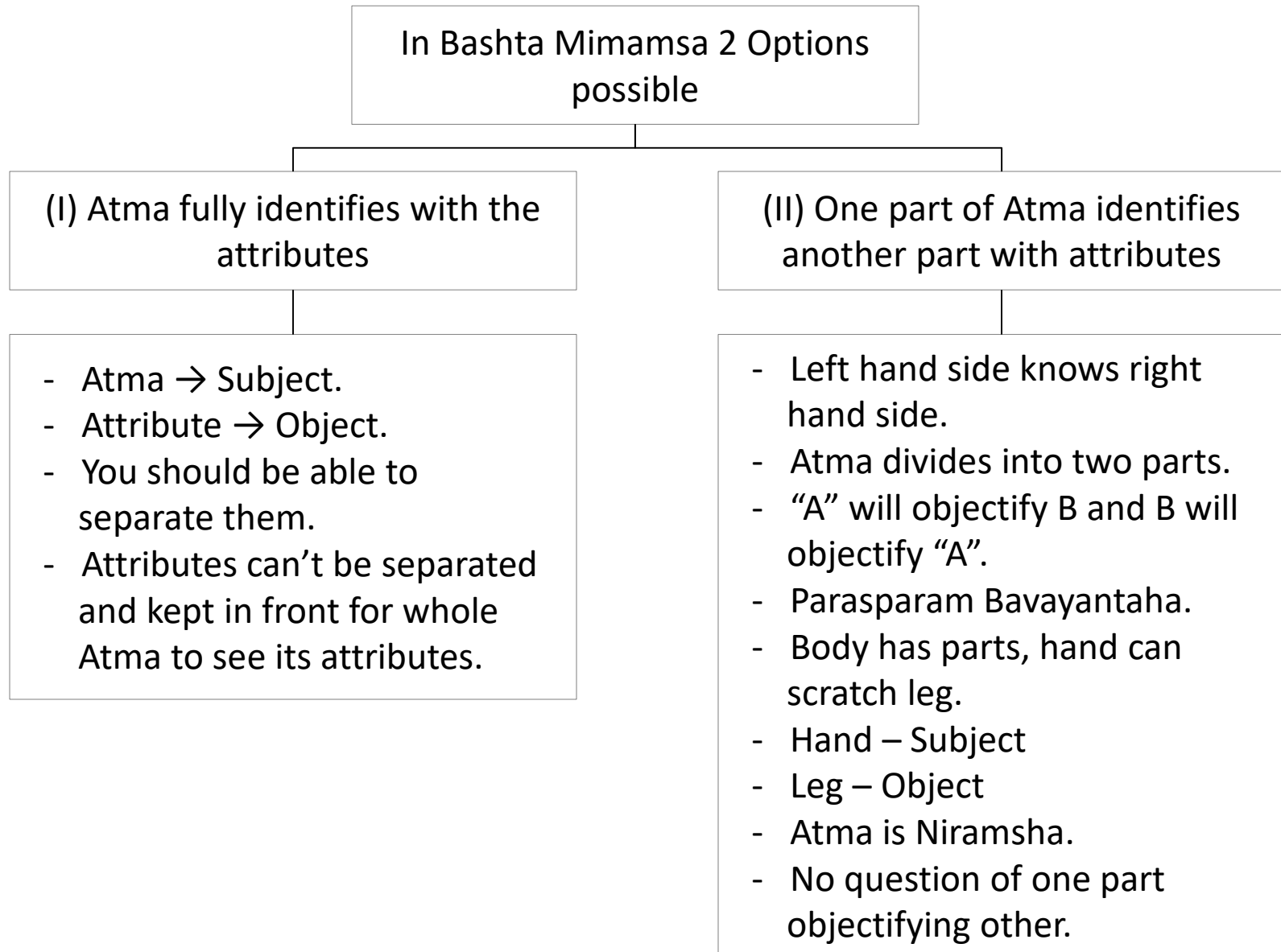
Verse 26 :

नात्मना न तदंशेन गुणः स्वस्थोऽवगम्यते ।
अभिन्नत्वात् समत्वाच्च निरंशत्वाद्-अकर्मतः ॥ २६ ॥

*nātmanā na tad-aṁśena guṇaḥ sva-stho 'vagamyate
abhinnatvāt samatvāc ca niraṁśatvād akarmataḥ*

A quality inherent in one's own being (i.e. in the Self) cannot be known by the Self or by its part, because of non-difference [in the Self], because of identity [in nature between the Self and its part], because the Self is partless and also because it is not an object of knowledge.
[Chapter 2 – Verse 26]

- Sureshvaracharya makes division – Vikalpa.
- Suppose I Atma have known attributes.
- How will I know attributes of Atma.



Sureshvaracharya – One step further :

- Assume Atma has 2 parts.

Question :

- On what basis will you say subject or object?
- Both parts equally effulgent, Chaitanya Svarupa.
- Not one part Chetanam and another part Jadam.
- How can one self – effulgent part objectify another self-effulgent part.

Example :

- One part of tubelight can't illumine 2nd part.
- Can say whole tubelight illumines room.
- Can't divide tubelight into two.
- One side illuminator of other side.

a) Atmana :

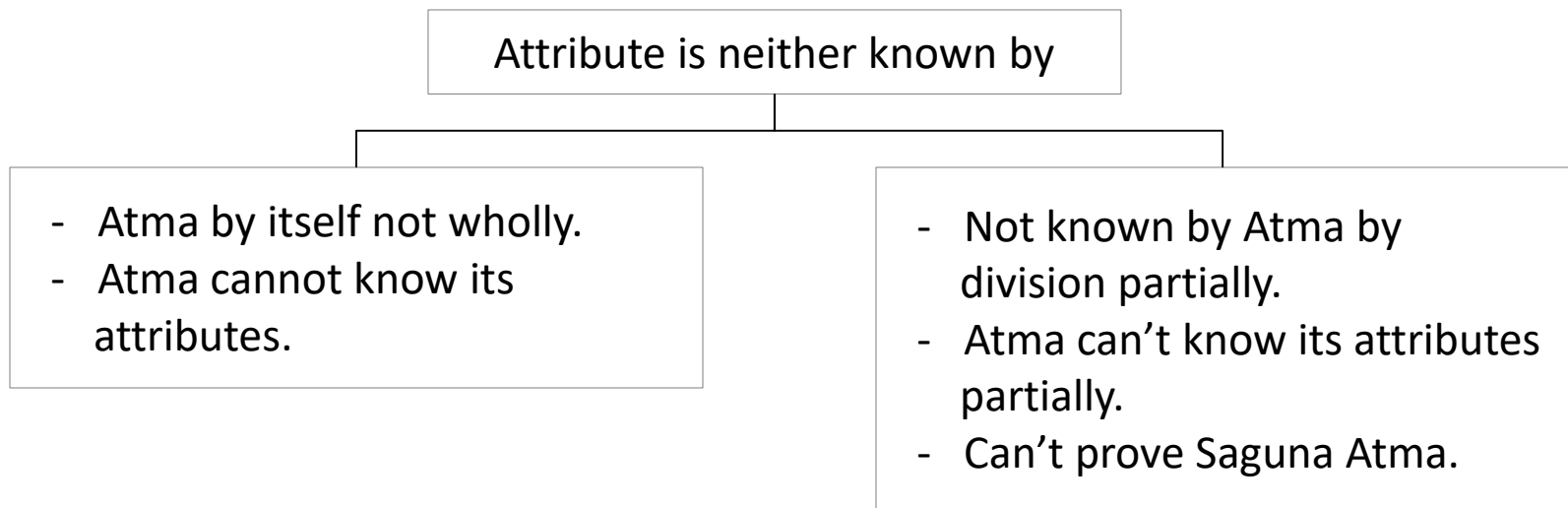
- Whole self by itself.

b) Tat Amshena :

- Or self by one part.

c) Gunaha Na Avagamyate :

- Can't know the Guna, attribute.



- In Vedanta, don't believe in Saguna Atma or Sagunam Brahma also.

Karma Khanda :

- Believes in Saguna Brahma Puja, Saguna Brahma Upasana.
- Sagunam Brahma temporarily accepted by transferring Mithya attributes of Anatma to Atma.
- I falsely transfer attributes of matter to consciousness, Brahman, which really is not in Brahman.
- Temporarily put and do Puja.
- One day student demasks Ishvara by Maturity.
- Demask Saguna Ishvara and understand there is only Ashabdam... Arasam Chaitanyam, which is myself and never objectifiable, I am the truth.
- Such a Svastaha Na Avagamyate.

- Attribute can't be known wholly or partially.

d) Abinnatvat :

- Because there is no subject, object division between Atma and hypothetical attributes.

e) Niramshatvat :

- No division in Consciousness for one part to objectify other part.

f) Samatvatcha :

- If ever there is division, both parts are Samam.
- Can't make subject, object division as in the case of one part of light illumining another part of light.
- Light example given in Upadesa Sahasri.
- My Consciousness will not look at your consciousness, because Consciousness is indivisible.
- Because of indivisibility, it is invinsible.
- What am I seeing?
- I can never see your Consciousness I can see your body only.
- You Consciousness happens to be I – the Consciousness.

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, तदितर इतरं जिघ्रति, तदितर इतरं रसयते, तदितर इतरमभिवादति, तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं स्पृशति, तदितर इतरं विजानाति ; यत्र त्वस्य सर्वमात्मैवा-
भूत्, तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्, तत्केन कं रसयेत्, तत्केन कमभिवादेत्, तत्केन कं शृणुयात्, तत्केन कं मन्वीत्, तत्केन कं स्पृशेत्, तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति तं केन विजानीयात् ? स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सङ्गते, असितो न व्यथते, न रिष्यति ; विज्ञातारमरे केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि, एतावद्रे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara itaram paśyati, taditara itaramjighrati, taditara itaram rasayate, taditara itaramabhivadati, taditara itaram śṛṇoti, taditara itaram manute, taditara itaram sprśati, taditara itaram vijānāti; yatra tvasya sarvamātmaivā-
bhūt, tatkena kaṃ paśyet, tatkena kaṃ jighret, tatkena kaṃ rasayet, tatkena kamabhivadet, tatkena kaṃ śṛṇuyāt, tatkena kaṃ manvīta tatkena kaṃ sprśet, tatkena kaṃ vijānīyāt?
yenedaṃ sarvaṃ vijānāti taṃ kena vijānīyāt? sa eṣa neti netyātmā, agrhyo na hi grhyate, aśīryo na hi śīryate, asaṅgo na hi saṅgyate, asito na vyathate, na riṣyati; vijñātāramare kena vijānīyāt, ityuktānuśāsanāsi maitreyi, etāvadare khalvamṛtatvamiti hoktvā yājñavalkyo vijahāra || 15 ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as Not this, not this. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left. [IV – V – 15]

Yajnavalkya asks Meitreya :

- Who will know the knower.
- Who will experience the experiencer.
- Never work for self experience, you will miserably fail.
- No question of self experience as particular experience.
- Smatvacha, even if there is division, both are same.

g) Therefore Akarmataha :

- Karma here is object.
- Atma is never object of knowledge, Atma not object.

Revision :

- Sureshvaracharya establishes Atma is ever experienced in the form of I – Consciousness principle all the time.
- This form of Atma Anubava is universal, available for all.
- In the form of I – Consciousness is available for all, all the time.
- Need not work for at all.
- No other specific, time bound Atma Anubava exists.
- Atma is never an object of experience and does not have divisions also for one part of Atma to experience the other part.
- Atma can't experience itself at a time other than universal Anubava which everybody has all the time.

- Atma experience does not come and go.
- All time bound experiences deal with Anatma only.

Verse 26 :

- Sureshvaracharya refutes Atma Anubava.

Reason :

- Abinnatvat, Samatvacha.
- Atma not object different from me to experience.

Niramashatvat :

- Atma does not have division.
- Suppose hypothetically, we make division, one part of Atma can't illumine another part of Atma. Because both parts of Atma are already self shining.
- How can one part illumine another.

Example :

- Like one part of flame illumining other part of flame.
- Since Atma is not object of experience, we are not going to experience attributes of Atma also.
- If Atma is going to become object of experience then you can experience, you can experience attributes of Atma assuming Atma has attributes.
- Therefore, objectified attributes can't belong to Atma.

- Since Atmas attributes can't be objectified, attributes can't belong to Atma, can belong to Anatma mind only.
- Therefore, Ahamkara – I sense
Mamakara – My Sense
Prayathna – Effort, will
Ichha – Desire, Sorrow, Depression, Worry. (Verse 22)

अहं-ममत्व-यत्नेच्छा नात्मधर्माः कृशत्ववत् ।
कर्मत्वेनोपलभ्यत्वाद् अपायित्वाच्च वस्त्रवत् ॥ २२ ॥

*aham-mamatva yatnecchā nātma-dharmāḥ kṛśatva-vat
karmatvenopalabhyatvād apāyitvāc ca vastra-vat*

The notions of "I" and "Mine", effort and desire, are not the attributes of the Self, because they are perceived as objects like leanness and also because they disappear like a garment.
[Chapter 2 – Verse 22]

- Are objectified attributes belonging to Sukshma Shariram, Kshetram and does not belong to Kshetrajna.
- I am absolutely attributeless. This process of enquiry is called – “Atma – Sukshma Sharira Viveka”.
- Segregating emotions, mind and myself and claiming I am emotion free.
- I am sorrow free, I am ever free, Ekaha.

Verse 27 – Introduction :

न युगपत् नापि क्रमेण । उभयथा चैकस्य
धर्मिणो ग्राह्य-ग्राहकत्वम् उपपद्यते
इति प्रतिपादनाय आह ।

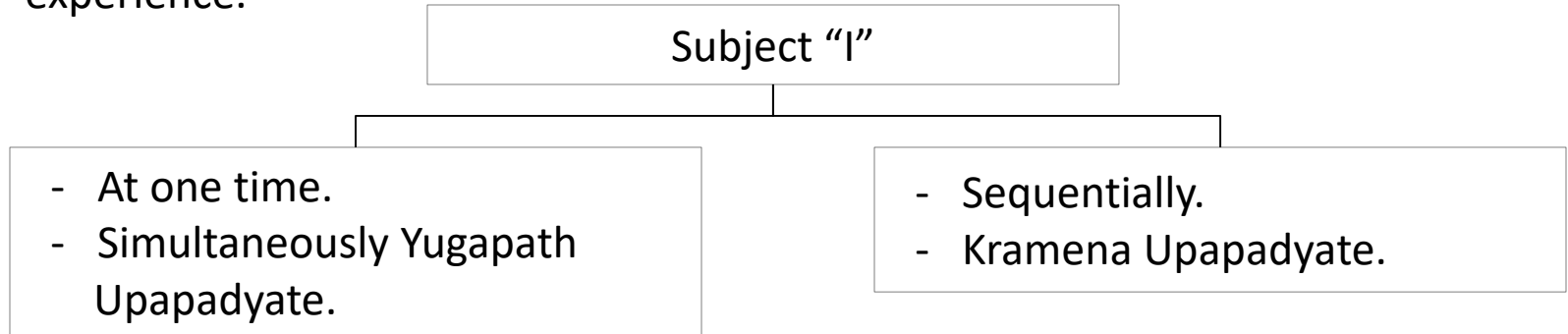
*na yugapan nāpi kramenobhayathā caikasya
dharmino grāhya-grāhakatvam upapadyata iti
pratipādanāyāha*

With a view to substantiate that one and the same object cannot be the knower and the known simultaneously, or successively, or both [simultaneously and successively], it is said.
[Introduction – Chapter 2 - Verse 27]

- Same Idea.

a) Ekasya Dharminiaha Grahya, Grahyakatvat Na Upapadyate :

- One and same entity cannot serve as subject “I” and object – in one cognition experience.



b) Grahakam – Grahyam :

Grahakam	Grahyam
- Subject, experiencer, subject, knower, Grasper.	- Object, experienced, grasped.

c) Dharmi :

- One entity can't be simultaneously subject and object.

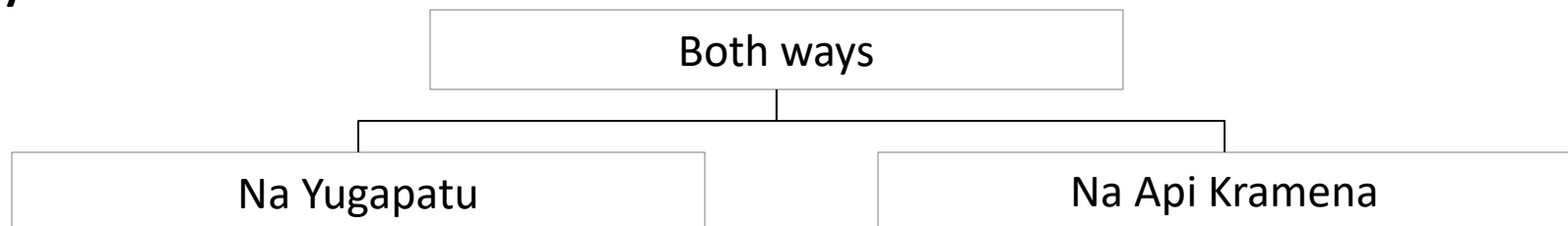
d) Na Api Kramena :

8:00 AM	8:01 AM
<ul style="list-style-type: none">- Atma – subject.- No object, can't gain Atma Jnanam.	<ul style="list-style-type: none">- Atma – Object- No subject to gain Atma Jnanam.

Example :

- Carrom / Chess.
- Same player plays 2 sides.
- Neither simultaneously or sequentially Atma can't experience itself.
- Whoever claims, I had Atma Anubava had only Anatma Anubava in his mind, event in his mind.
- Advantage : Claims liberation I am free all the time.
- Atma as specific experience does not exist simultaneously or sequentially.

e) Ubayataha :



f) Ekasya Dharmicha :

- One Atma cannot play role of Grahyakatvam (experiencer) and Grahyam (Experienced) giving rise to extraordinary Atma Anubavaha.
- Logically impossible, never possible.
- **Atma Anubava is most primary universal Anubava which is in the form of – “I am Conscious entity”.**
- It is ever available for all the people all the time.
- Self evident, Svayam Prakashakam called Samanvaya Atma Anubava.

g) Iti Pratipadya :

- To establish this Author explains.

Verse 27 :

द्रष्टृत्वेनोपयुक्तत्वात् तदैव स्यान्न दृश्यता ।
कालान्तरे चेद्-दृश्यत्वं न ह्यद्रष्टृकमिष्यते ॥ २७ ॥

*draṣṭṛtvenopayuktatvāt tadaiva syān na dṛśyatā
kālāntare ced dṛśyatvaṃ na hy adraṣṭṛkam iṣyate*

Since the Self is admitted to be the knower, it itself cannot be the known. If it be said that it becomes the known at some other time, something being the known without a knower cannot be accepted. [Chapter 2 – Verse 27]

a) In any particular experience, since Atma is playing role of experiencer – Dhrashtutam – subject.

b) Upayuktatvat :

- Atma is utilized, employed as the subject Drashtra (experiencer).

c) Tada Eva – Drishyata Na Syat :

- Explanation of Yugapath – In that same experience, Atma is seen as subject standing on this side of perception, can't appear as object on other side simultaneously, while playing role of subject.
- Experiencer – experienced status simultaneous at one time not possible for Atma.

Example :

- Observer of telescope, microscope can't run to other side to become object also.
- 1st line negates Yugapat Atma Anubava in which Atma is subject and object simultaneously.
- 2nd line : Sequential Atma Anubava.

d) Kala Antara Drishtruantara Chet :

- If at later time Atma becomes object hypothetically for argument sake, Drishtrutvam chet.

e) Adrishtukam Bavati :

- When Atma becomes object, who will be subject of perception of Atma.
- There will be no subject.
- It will become Adrashtukam Vigyanam.
- Subjectless perception.

When one Atma becomes object what can become subject?

3 possibilities – Who can objectify
Atma?

- Atma – Amsha
- Another part of Atma becomes subject.
- Ruled out in verse 26.
- Atma has no parts.

- Anatma becomes subject observing Atma.
- Anatma Jadatvat.
- Jadam can't objectify Chetanam.

- Anya Atma
- Another Atma observes.
- Atmanaha Ekatvat.
- I see your Atma, you see my Atma.
- Your Atma through your mind seeing my body not Atma.

Gita :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñāṃ cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānaṃ
yat tajjñānaṃ mataṃ mama || 13-3 ||

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- One Consciousness behind all bodies, objectifying all Anatma.
- One Atma seeing another Atma not possible.
- Dvitiya Atma can't objectify.
- Therefore no specific experience of Atma is possible where Atma becomes object of your experience.

f) Adrishtukam Vigyanam Kalantare Drishyatvat Chet, Tad Antaram Bavati :

- It will become subjectless perception.
- Adrishtum Na Ishyate.
- A subjectless perception is not possible.
- A view in which subject has become object is not acceptable.
- Minus subject, object loses status of object.